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&c. &c. &c.

For JUNE, 1800.

POTERO SCRIPTA TUA MAGIS PROBARE, LAUDARE, QUANTO ILLA TARDIUS CAUTIUSQUE.

PLIN. EPIST.

ORIGINAL CRITICISM.

ART. I. *Munimenta Antiqua; or Obſervations on Antient Caſtles.*

(Concluded from P. 45.*)*

HAVING in our laſt treated Mr. King with ſome ſeverity, however juſt in itſelf, and however mingled with high compliments, we think it an act of neceſſary fairneſs, to point out particulars in which we conſider him as excelling even beyond the ordinary ſtandard of excellence. We ſhall, therefore, turn to his incidental illuſtrations of antient authors, and his incidental elucidations of Sacred Scripture, made with a view to Britiſh monuments, either real or ſuppoſed. But we ſhall begin with the latter, and then proceed with the former; preſenting our readers with one or more citations under each, that they may ſee both his manner and his matter fully.

"That great *ſtones* ſtanding upright," Mr. King tells us, "were in the moſt antient times placed occaſionally in groups, formed of ſeveral ſtanding together, *merely by way of memorial*; and having their numbers conformable to ſome particular circumſtances relating to the people who placed them, or to the occaſion on which they were erected, ſeems to appear from what we read even in the firſt informations we have in the world, concerning the hiſtory of the Iſraelites: ſome of whoſe methods of recording great events were, perhaps,

permitted to be in conformity with ſtill more antient uſages, in order to have them the more extenſively and univerſally underſtood.

" Thus, when the law had been delivered to the people of Iſrael by Moſes, at Mount Sinai, and had been written by Moſes in a book; we are told, as the tranſlation ſtands in our copy from the Hebrew,* that '*Moſes builded an altar under the hill, and twelve pillars, according to the twelve tribes of Iſrael.*' And the tranſlation of the ſeventy expreſsly calls them *twelve ſtones.*

" And when Joſhua, with his whole army, and all the people, had paſſed over the river Jordan, whoſe waters had been dried up on that occaſion in a miraculous manner, (probably by means of ſome earthquake, or convulſion, ſtopping thoſe from the upper part, while thoſe below ran off, and fell away;) we are told, that in conſequence of the expreſs appointment of the Almighty, Joſhua commanded *twelve* men † to take up *twelve* ſtones out of the midſt of Jordan;

'*And thoſe twelve ſtones which they took out of Jordan did Joſhua* PITCH *in Gilgal. And he ſpake unto the children of Iſrael, ſaying, when your children ſhall aſk their fathers, in time to come, ſaying, what mean theſe ſtones? Then ye ſhall let your children know, ſaying, Iſrael came over this Jordan on dry land. For the Lord your God dried up the waters of Jordan from before you, until ye were paſſed over, as the Lord your God did to the Red Sea, which he dried up from before us, until we were gone over: that all the people of the earth might know the hand of the Lord that it is mighty; that ye might fear the Lord your God for ever.*' ‡

" Now the word *pitch*, here uſed in our tranſlation, and the Greek word σῆηση, which we find in the Septuagint, ſeem plainly to indicate, that theſe ſtones were ſet up *as pillars.* Although, indeed, their being carried upon men's ſhoulders, ſhews, that they muſt, perhaps, have been but ſmall, in compariſon of ſome other pillars ſet up as memorials. It ſhews, however, that they were choſen of a ſhape

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* " See Exodus, Chap. xxiv. Ver. 4, 5, 6, 7, 8."

† " Joſhua, Chap. iv. Ver. 1, 2, 3, 4, 5."

‡ Mr. King attributes the drying up of Jordan to " ſome earthquake, or convulſion, ſtopping thoſe [waters] from the upper part; while thoſe below ran off, and fell away." But this is very incautiouſly ſaid, as it is very contrary to the inſpired narrative, " as the feet of the prieſts that bare the ark," ſays that narrative, " were dipped *in the brim of the water* (for Jordan *overfloweth all his banks* all the time of harveſt,) that the *waters which came down from above*" were not *ſtopt* by an *earthquake* or a *convulſion* ſwallowing them up, but " STOOD and ROSE UP UPON AN HEAP,— and thoſe that came down toward the ſea of the plain, even the ſalt ſea, failed and were cut off:— and, when the prieſts were come up out of the midſt of Jordan, and the ſoles of the prieſts' feet were lifted up unto the dry land, that the waters of Jordan RETURNED UNTO THEIR PLACE, AND FLOWED OVER ALL HIS BANKS, AS THEY DID BEFORE." *Rev.*

and form fit for that purpoſe. And if they were, indeed, *ſet up*, in a group, *as pillars*; there is no form in which they can be conceived to have been placed ſo likely as that of a circle. This has been remarked by Dr. Borlaſe *; who alſo concluded, that twelve ſuch ſtone pillars were ſo placed, by Moſes, near Mount Sinai, at the time of the giving of the law, and of Moſes's going up into the mountain; becauſe it is ſaid, † that *when he roſe up early in the morning, he builded an altar under the hill, and twelve pillars.*

" In the Septuagint, it muſt be confeſſed, the expreſſion is ſuch as not *neceſſarily* to imply any thing more than that the altar was built with twelve ſtones. And it muſt alſo be acknowledged, that in the other inſtance mentioned, with regard to Joſhua, we find Joſephus ſaying, ' that Joſhua built an altar of thoſe ſtones, which all the heads of the tribes had taken out of the deep; to be afterwards a memorial of the diviſion of the ſtream of the river,' ‡ Which ſeems, indeed, at firſt ſight, to imply, that the altar was built with thoſe very twelve ſtones; inſtead of their being ſet up as pillars. Yet, when we conſider that, even in the Septuagint verſion of the Scripture, the Greek word uſed, expreſsly indicates that the ſtones were *pitched* (or *ſet up*) in Gilgal; and not that they were placed to compoſe or form an altar; and that twelve other ſtones alſo are expreſsly ſaid to have been *ſet up*, § in Jordan itſelf, before the waters roſe again, in its bed, to their uſual height; it is much more reaſonable to conclude, that theſe maſſes of rock were, in both inſtances, placed *as pillars*, according to the uſage of the times, as a memorial of this great event; rather than that they were ſo laid upon one another as to form an altar." ‖

We think they were formed into an altar, as they remained *viſible* in Jordan even down to the days of Ezra ¶; and could be viſible only from lying one upon another: they thus appear to have compoſed an altar, juſt as Joſephus ſays the others compoſed one.

" The common idea," notes Mr. King, in a more important paſſage, " which the prejudices of education, and of vulgar apprehenſion, have taught us to form, with regard to what are called *high places*, in the writings of Moſes, and the Prophets, is, that they were the ſummits of hills; but though our *Stone Henge* is, indeed, on the ſummit of a wide extended hill country; and the Moabitiſh altars, erected by Balak, were on very elevated ſpots; and ſo probably were many others; yet it manifeſtly appears, from many paſſages in Scripture, that the word, which we tranſlate *high places*, rather referred [re-

* " Antiquities of Cornwall, P. 195." † " Exodus, Chap. xxiv. Ver. 4." ‡ " Antiquities of the Jews, Book v. Chap. 1." § " Joſhua, Chap. iv. Ver. 9." ‖ " Pp. 133—135."

¶ Joſhua iv. 9. " and they are there unto this day." So Geneſis xxii. 14. " as it is ſaid to this day." *Rev.*

ferred rather] to the height, and elevation, and deſign, of the ſtructure itſelf, than to the height of its ſituation: and was generally made uſe of merely to denote, with peculiar emphaſis, its being a βωμος, or altar of oblation*: whilſt on account of each kind of *high place* being, in reality, applied to ſuch a horrible ſuperſtitious uſe, in the worſhip of falſe gods, both the name and thing itſelf became, in every inſtance, where it is mentioned in Scripture, ſo juſtly an object of ſacred abhorrence.

" That this name does not imply neceſſarily a place, or ſtructure, *on the top of an hill*, is manifeſt from the cautious diſtinction preſerved, in the enumeration of the idolatrous compliances of Ahaz, King of Judah; † where it is ſaid, *we ſacrificed and burnt incenſe in the high places, and on the hills, and under every green tree.*

" And alſo, ‡ *that in every ſeveral city of Judah he made* HIGH PLACES *to burn incenſe unto other gods, and provoked to anger the Lord God of his fathers.*

" And from the manner in which the prophet Ezekiel § reproaches the Jews for building *high places* in ſtreets; and threatens that the enemy ſhall *break them down*; it is not only obvious that ſuch *high places* were not properly hills, or ſtructures on the ſummits of hills; but alſo that they were compoſed of rude ſtone, or artificial materials, which might be broken in pieces by violence. This alſo appears from ſeveral other paſſages of Scripture, even where any of them are ſpoken of as being in reality ſituated on hills, or eminences.

" Thus the ſame Prophet ſays, ‖ *Ye mountains of Iſrael, hear the word of the Lord God—thus ſaith the* LORD GOD TO THE MOUNTAINS *and to the* HILLS, *to the* RIVERS *and to the* VALLEYS, *behold, I, even I, will bring a ſword upon you, and I will deſtroy your* HIGH PLACES. Where we may obſerve *high places* are mentioned, as being on the ſides of rivers, and in valleys, as well as on mountains, and hills.

" Again, it is very remarkable, that in the law, ¶ where the *high places*, according to our tranſlation, are threatened to be deſtroyed; the verſion of the Septuagint uſes the word Σηλας to deſcribe them; as threatening the deſtruction of their *pillars*.

" The command alſo, in the book of Numbers,** ſhews that *high*

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* There is a paſſage in Scripture, ſo peculiarly corroborative of the opinion here, that we wonder Mr. King has not enliſted it into his ſervice. " Then I ſaid unto them, what is the *high place* whereunto ye go? And the name thereof is called *Bama* unto this day." Ezekiel xx. 29. The margin reads thus, *I told them what the high place* was, or, *Bamah*. The Greek Βωμος thus appears to be merely the Hebrew *Bamah*. REV. † " 2 Kings, Chap. xvi. Ver. 4."

‡ " 2 Chronicles, Chap. xxviii. Ver. 25." § " Ezekiel, Chap. xvi. Ver. 31, 39." ‖ " Ezekiel, Chap. vi. Ver. 3."

¶ " Leviticus, Chap. xxvi. Ver. 30." ** " Numbers, Chap. xxxiii. Ver. 52."

places

places were *artificial fabrics*, that might be pulled down, or overturned. *Ye ſhall quite pluck down all their high places.* In reciting which command, the verſion of the Septuagint again uſes the word Στηλας, *pillars*; thereby implying, that *rude ſtone pillars* were, at leaſt, a very conſiderable appendage to, and an important part of, the aſſemblage of objects in theſe places of ſuperſtition.

" And it is very remarkable, that, in the account given of the abominations of Jeroboam, we even read, *that he made an houſe of high places.** Indicating, perhaps, that a number of them were capable of being contained within one vaſt incloſure; (as in the inſtance of Abury, in this country): though here it muſt be confeſſed, the Septuagint differs from our tranſlation, by ſaying only, 'that he *made dwellings at the high places.*'

" Further, we read, concerning the *high places*, that they were not *removed*, or *taken away*, by *Aſa*,† or by *Jehoſhaphat*,‡ or by *Jehovah* §; '*for the people* OFFERED, *and* BURNT INCENSE *yet in* [*or on*] *the high places.*' Which both implies that they were, in reality, removeable; and ſhews that they were uſed as *altars of oblation.* ‖ And we find that, by the good King Hezekiah, they were, at laſt, actually *removed* and taken away.

" Further, we read that, by Manaſſeh, ¶ *the high places*, which Hezekiah, his father, had deſtroyed, were again *built up.*

" And again we read, that by that faithful prince, *Joſiah*, (who had even been foretold by name, by the word of divine prophecy) the *high places*, where the prieſts *had burnt incenſe*, were defiled **; and that *he brake down the high places*; *and took away*, (*or removed*) *the houſes of the high places.* And the words, in another mention of *high places*, in the concluſion of the hiſtory of the ten tribes, are ſtill more explicit: for there it is expreſsly ſaid, that '*the children of Iſrael* BUILT *them* HIGH PLACES IN ALL THEIR CITIES.†† *And there they burnt incenſe, in all the high places, as did the Heathen, whom the Lord carried away before them.*' And in words to the ſame purport, the Septuagint has the tranſlation, as well as our verſion.

" And, indeed, that their being ſtructures of this ſort is the true

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* " 1 Kings, Chap. xii. Ver. 31, 32." † " Ibid. Chap. xv. Ver. 14." ‡ " Ibid. Chap. xxii. Ver. 43. § " 2 Kings, Chap. xii. Ver. 3." ‖ " This is confirmed by 2 Kings, Chap. xiv. Ver. 4; Chap. xv. Ver. 4, 35; and by Chap. xviii. Ver. 4, 22; and by 2 Chronicles, Chap. xi. Ver. 15; Chap. xiv. Ver. 3; Chap. xv. Ver. 17; Chap. xvii. Ver. 6; Chap. xx. Ver. 33; Chap. xxi. Ver. 11; Chap. xxviii. Ver. 4, 25; Chap. xxxi. Ver. 1; Chap. xxxiv. Ver. 3."

¶ " 2 Kings, Chap. xxi. Ver. 3."

** " Ibid. Chap. xxiii. Ver. 8, 19."

†† " Ibid. Chap. xvii. Ver. 9, 11."

idea of *high places*, appears not only from this concluding part of the hiſtory of the Iſraelites, ſo far as relates to the ten tribes, but alſo from what is ſaid in the very beginning of the hiſtory of the kings of Judah, before the building of the temple.

" For there we read, * ' *that the people ſacrificed in* HIGH PLACES, *becauſe there was no houſe built unto the name of the Lord, until thoſe days.*

" *And Solomon loved the Lord, walking in the ſtatutes of David, his father: only he ſacrificed, and burnt incenſe in high places.*

" *And the King went to Gibeon to ſacrifice there; for that was the* GREAT HIGH PLACE; *a thouſand burnt offerings did Solomon offer upon that altar.*

" And we cannot but obſerve, that although, indeed, in the Septuagint, only the words υχηλοις, υχηλαλαις, and θυσιαστηριον, are uſed; yet that the altar of ſacrifice, at Gibeon, muſt have been a prodigious large one, to admit of the offering up ſuch a number of burnt offerings, according to any of the obſervances appointed by the law.

" When Solomon afterwards offered up his magnificent burnt-offerings, on the dedication of the Temple, we find it expreſsly ſaid,† that the altar there was not ſufficiently large on that occaſion. *The King did hallow the middle of the Court that was before the houſe of the Lord: for there he offered burnt offerings, and meat offerings, and the fat of the peace offerings: becauſe the brazen altar that was before the Lord was too little to receive the burnt offerings, and meat offerings, and the fat of the peace offerings.*" ‡

Mr. King has thus, with ſome variation of idea, in firſt calling the High Place of Scripture an Altar, in then repreſenting it as a pillar, and, in finally arguing it to be an altar again, at laſt refuted the erroneous opinion which has been ſo generally prevalent among Biblical ſcholars, which was particularly entertained by the very writer of this article, and proved the high places to have been actually high altars. Having done this, he proceeds to find the ſame among the claſſic authors of heathen antiquity.

" We read, in Homer's Odyſſey," he tells us, " that when Telemachus approached the coaſt of *Pyle*, he found old *Neſtor*, and his *Pylians*, performing ſacred rites on the ſea ſhore: and that there were nine ἕδραι, which word may ſurely much better be tranſlated nine *baſes*, or ſeats, *or tables of honour*; or, in other words, nine *high altars*; than by any other expreſſion we can make uſe of. Pope's tranſlation, in this inſtance, as in ſo many other places, is merely a ſort of paraphraſe, conveying but very imperfectly any thing like the real meaning.

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* " 1 Kings, Chap. iii. Ver. 2, 3, 4" † " Ibid. Chap. viii. Ver. 64." ‡ P. 203—207. § " Odyſſey, Lib. iii. Ver 7,"

Now

'Now on the coaſt of *Pyle* the veſſel falls,
Before old Neleus' venerable walls.
There, ſuppliant to the monarch of the flood,
At nine green theatres the *Pylians* ſtood;
Each held five hundred, (a deputed train),
At each, nine oxen on the ſand lay ſlain.
They taſte the entrails, and the altars load
With ſmoaking thighs, an offering to the God.'

" And truly, as there is not the leaſt authority, in the original words of Homer for the word *green;* ſo indeed neither the word *conſeſſus, aſſembly,* or *company,* which our Latin tranſlation uſes, nor the expreſſion, *nine green theatres,* which Pope uſes, do at all agree with what εδραι ſeems intended to imply, or with what is ſaid in the following verſes; the plain import of which ſeems to be; that there were nine *ſtations,* with *high altars,* or ſeats, or *tables of honour;* at every one of which ſtations a party of five hundred deputed Pylians were aſſembled; and at every one of which nine oxen were ſlain; the thigh parts of them being offered up upon the altars; according to their idolatrous rites and uſages. And that this is the true import, ſeems further confirmed by verſe 31.

Ιξον δ'ες Πυλιων ανδρων αγυιεν τε και εδρας,

" where it is ſaid Telemachus and Mentor,

" *Came to* THE ASSEMBLY, *and* εδρας *of the Pylians;*

for if, in this verſe, εδρας meant either *conceſſus, aſſembly,* or *green theatres,* the word would then be a mere repetition. But ſuppoſing it to mean *high baſes,* or *altars,* all is plain, for the words then are

" *They came to the aſſembly, and high altars of the Pylians.*

" And we find, alſo, that here, *cloſe by the altars,* ſat Neſtor, and his ſons; and here alſo they were actually *dreſſing* thoſe other parts of the ſlain beaſts, that were to be feaſted upon by the gueſts.*

" Conſiſtently with this whole explanation, we find in another part of the Odyſſey, King Alcinous, with his Phœacians, going down to the ſea ſhore, in like manner, to offer his ſacrifices. And we read expreſsly, of his *ſtanding,* with his people, *by the high altar* (βωμον) like Balak.†

Δημου Φαιηκων πηγλοεσσας, εδε μεδοντες,
Εσταοτες περι βωμον.

" And Pope renders the lines not amiſs, as to the idea to be conveyed;

" The gather'd tribes before the altars ſtand,
And chiefs and rulers, a majeſtic band.
Odyſſey, Book xiii. line 216.

" All theſe inſtances of the corruptions, and ſuperſtitious practices of early ages, though it is painful to enumerate them, yet caſt light upon the aboriginal remains of antiquity in our own country; which

* " Odyſſey, Book iii. ver. 33, to 40."
† " Ibid. Book xiii. ver. 187."

were unqueſtionably appendages to blind ſuperſtitious obſervances, derived by the firſt colonizers of this iſland, from thoſe primæval anceſtors of mankind, from whom they were more immediately deſcended.

" And one good uſe, at leaſt, may be made of theſe informations: which is, that now, in theſe *latter days*, when the great light afforded to mankind has rendered the *pillars* and *altars* of the ſuperſtitious and idolatrous ages ſo incapable of conveying any longer any corrupt ſuperſtitious ideas, that the throwing of them utterly down could hardly more effectually aboliſh every thing abominable relating to them, than has been done; that *now*, we may be led, by the compariſon between theſe days, and thoſe days, to be rightly and truly ſenſible of the advantages we enjoy. And when we conſider the vaſt improvements of the arts, and of the conveniences of life, which have attended our emerging from the dreadful chains and fetters of thoſe corrupt times; * that we may become ſincerely and heartily thankful to the only true and Almighty God, immortal, eternal, inviſible; who (as an Apoſtle has expreſſed it) *hath delivered us from darkneſs, and brought us to his marvellous light*, in his own appointed way, through that Great Deliverer, who was foretold by Balaam, in thoſe remarkable words of prophecy; when, ſtanding by his ſeven high altars of oblation, following his corrupt obſervances, he was compelled, even againſt his will, to utter the moſt awful and Divine truths." †

Mr. King has here ſhown his knowledge of Homer to be as accurate as his acquaintance with Scripture. He has happily diſcovered the high places of the latter, to be equally exiſtent in the former. He has acutely ſhown them to be altars in both. But his concluding reflections are ſtill ſtronger proofs of his acuteneſs and his happineſs; *thoſe* doing honour to his head alone, but *theſe* doing honour infinitely more valuable, even to his heart. We, therefore, proceed to cite another paſſage from this work, in which the author has explained, from Homer, a monument yet remaining at Stonehenge, that has been hitherto conſidered to be unexceptionable.

" There ſtand upon the inner bank," he notes, " two other leſſer ſtones: and there are alſo, directly oppoſite to each other, and placed very nearly north, and ſouth, the appearances of two baſons, or hollowed excavations, about ſixteen feet in diameter, placed on the ſame bank; or rather hollowed out of it: which cavities were certainly deſigned for ſome preciſe ſuperſtitious uſe; concerning which it is, perhaps, not only difficult, but even not very deſirable, to aſcertain any thing with certainty."

The author's juſt abhorrence of idolatry gives at times ſuch a prudiſh faſtidiouſneſs to his mind, as ſurprizes his reader. It

* To *emerge* from *chains* and *fetters* is a ſtrange incongruity of metaphor, *Rev.* † P. 207—209.

does

does ſo, in this paſſage. And the author here ſhows himſelf, not only faſtidious to prudery, but even contradictory to himſelf; ſince he inſtantly proceeds to aſcertain the uſe as fully as ever he can.

" But moſt probably they were deſigned," *not* to be what Dr. Stukeley very vaguely ſurmiſed they were, " the places where two great ſtone vaſes were ſet;" and ſo ſurmiſed from a coin of Heliopilis or Balbeck, that has only ſomething like a water-pot near a temple;* but, as a paſſage immediately cited from Homer ſhows, " to hold the blood of the victims; or at leaſt as receptacles into which it was to be poured. And it is almoſt impoſſible not to bring to mind, on ſeeing them, the curious deſcription, given by Homer, of the rites performed by Ulyſſes, undoubtedly, in compliance with antient ſuperſtitious uſages, and ideas, with which Homer was acquainted.

" The ſubſtance of the whole deſcription, extracted from Pope's tranſlation, is this: when Ulyſſes had approached the place deſtined for his ſacrifice, he ſays:

> ' *I* from the ſcabbard drew the ſhining ſword;
> And trenching the black earth on every ſide,
> A cavern form'd, *a cubit long and wide.*
> New wine, with honey-temper'd milk, we bring,
> Then living waters from the chryſtal ſpring;
> O'er theſe was ſtrow'd the conſecrated flour,
> And on the ſurface ſhone the holy ſtore.
>
> Book xi. line 29.
>
> Then dy'd the ſheep; a purple torrent flow'd,
> And all the cavern ſmok'd with ſtreaming blood. l. 45.
> Strait I command the ſacrifice to haſte,
> Straight the ſlead victims to the flames are caſt,
> And mutter'd vows, and myſtic ſong apply'd.' l. 57.

" Thus much for Pope's tranſlation. But the original explains the matter better, for there, deſcribing the excavation made by the ſword of Ulyſſes, it is not ſpoken of, as deſcribing *a ſquare cavern, a cubit long and wide*; but

> " Βοθρον ορυξα, οσον τε πυγουσιον, ενθα και ενθα.
> *I dug a pit, as much as a cubit every way.*

" That plainly is, *a circular pit*, a cubit in diameter. And mentioning the daughter of the victims, it is not ſaid, *the cavern ſmoaked with blood*, but

> Τα δε μηλα λαβων απιδειξομησα
> Ες βοθρον, ρεε δ' αιμα κελαινεφες.

" That is;—ſeizing the ſheep; I ſlew them

> " *Over the pit*, and the black blood flow'd."†

We think this a deciſive illuſtration of the uſe, for which the two cavities in the inner bank at Stonehenge were ſcoped out.

* Stonehenge, p. 14, and Plate xxiii. † Pp. 174, 175.

out. But to ſhow the merit of Mr. King more conſpicuouſly in this kind of illuſtrations, and ſo balance more evenly the cenſures which we have been obliged to uſe before, we add one final citation from his work.

" Homer," Mr. King remarks, " in his fine deſcription of the ſhield of Achilles, repreſents the elders of a nation, (when aſſembled on occaſion of a murder, and to decree whether a fine ſhould be allowed in ſuch an inſtance, or not;) as ſitting in a ring, on ſtones (or at *ſtones*) in a ſacred place. Which deſcription Pope thus paraphraſes, and almoſt turns into burleſque,

' On ſeats of ſtone within the ſacred place,
The Rev'rend Elders nodded o'er the caſe;
Alternate, each th' atteſting ſceptre took,
And riſing ſolemn each his ſentence ſpoke.
Two golden talents lay amidſt, in ſight,
The prize of him who beſt adjudged the right.'

Iliad, Book xviii. l. 585.

" But whoever takes the trouble to conſult the original, will find a much more dignified deſcription; which, whilſt it agrees with the uſe of the circle of ſtones on theſe occaſions, on the one hand; agrees, alſo on the other, with an antient cuſtom that has paſſed over into America, and is preſerved among ſeveral of the Indian nations, of delivering a ſort of ſacred ſceptre, in regular order, to him who was to ſpeak in council: for the literal tranſlation * of the lines in Homer is,

Κηρυκες δ' αρα λαον εριηνυον· οι δε γερονλες
Ειαθ' επι ξεσ'ιοισι λιθοις, ιερω ενι κυκλω.
Σκηπτρα δε κηρυκων εν χερσ' εχον ηεροφωνων,
Τοισιν επειτ' ηισσον, αμοιβηδις δ' εδικαζον.
Κειτο δ' αρ' εν μεσσοισι δυο χρυσοιο ταλαντα,
Τω δομεν', ος μετα τοισι δικην ιθυνεται ειπη.

" *The heralds at length appeaſed the populace. And the Elders ſat* ON (or *at*) ROUGH HEWN STONES, *within a* SACRED CIRCLE. *And held in their hands the ſceptral rods of the loud proclaiming heralds.*

" *To which* (or *on receiving which*) *they then roſe from their ſeats; and in alternate order gave judgment: whilſt in the midſt lay two talents of gold,* to be beſtowed on him, who, WITH THESE, *ſhould pronounce the righteſt ſentence.*

" That is, who, *on receiving the ſceptral rod,* ſhould propoſe the beſt decree.

" And, as to the Americans, Cadwalladar Colden † tells, that, at a conference, the Sachem, or Indian Chief who preſides, has a *bundle* of ſmall ſticks in his hand: and, as ſoon as the ſpeaker has

* " Iliad, lib. xviii. ver. 503, &c."

† " See his curious Account of the Five Indian Nations of Canada, P. 100."

finiſhed

finiſhed any one article of his ſpeech, he gives a ſtick to another Sachem, who is particularly to remember that article; and ſo when another article is finiſhed, he gives a ſtick to another, to take care of that other; and ſo on.

" Exactly ſimilar to which, is the account given by Hennepin of the Iroquois; * amongſt whom their Preſident, or Speaker, in the midſt of an aſſembly conſiſting of forty-two old Indians, having ſeveral little pieces of wood laid on the ground before him, took up each of them in due order, and held it in his hand, as long as he was anſwering to each particular article of the propoſals that had been made.

" This holding of the *ſticks*, ſurely ſeems exactly conformable to Homer's Elders receiving the herald's ſceptral rods, and then, with them in the hand, beginning each to pronounce judgment.

" I muſt add, that all theſe aſſemblies ſeem to have been held by the Chieftains ſitting in a circle.

" To return to other proofs of Elders, and Senators ſitting on ſtones (or *at ſtones*) in council, or to decree juſtice, in the moſt antient times, we have ſtill another moſt remarkable one in Homer:

" When Alcinous aſſembled his council, they ſat, we are told, by the ſea-ſide; (and, therefore, manifeſtly in the open air,) επι ξεσταισι λιθοισι † which I ſhould tranſlate, *on plain hewn ſtones* (or rather *at* ‡ *plain hewn ſtones*); though Pope is pleaſed to tranſlate it,

> ' Then to the Council ſeat they bend their way,
> And fill the ſhining thrones along the bay."

This is the firſt attempt that ever was made, we believe, to illuſtrate uſages in Homer from the cuſtoms of America. Yet the attempt, we think, to have been very ſucceſsful. The ſticks of the Indians are the very ſcepters of the Greeks. And " the ſacred circle of ſtones," theſe, indeed, not " rough hewn" or " plain hewn," as Mr. King deſcribes them, and much leſs formed into " ſhining thrones," as Mr. Pope makes them, but ſtones literally *ſhaved* or *dreſt*, therefore no *ſtations* but all *ſeats*; anſwers with a ſufficient exactneſs to the circles of ſtone in Britain, and proves theſe (in union with what we have ſeen before concerning Neſtor and Alcinous) to have been as well the Council-rooms as the Temples of our Britiſh anceſtors.

On the whole, then, though we have found many faults in the preſent work, though Mr. King has certainly com-

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* " Hennepin's New Diſcovery of a vaſt Country in America, p. 58."

† " Odyſſey, Book viii. line 6."

‡ " That the propoſition επι with a dative caſe ſignifies full as properly *at*, meaning *at a certain ſtation*; as *on*, or *upon*; is obvious from a variety of paſſages that might be cited, as επι πολαμω, and επι θαλασσης—and επι θυρησι and επι θυραις——."

mitted

mitted many miſtakes in it; though his language, as we have ſeen, is never exalted into dignity, never refined into elegance, and is hardly correct at times; yet we conſider him in this work as a writer, who has much more uſefully inveſtigated the remains of the Britons among us, than any, or than all, ſince the days of Dr. Stukeley.

ART. II. *T. Lucretii Cari de rerum Naturâ libros Sex*, &c. &c.

(Concluded from P. 241. Vol. V.)

AFTER our various remarks on Didactic Poetry, and our obſervations on the poem of Lucretius, eſpecially as edited by Mr. Wakefield, we deſcend to an examination of the merits of the preſent editor, who (as we have already intimated) appears to claim our approbation and applauſe.

In the three quarto volumes before us, the ſix books of Lucretius are printed in a ſtyle of peculiar elegance: the paper and the types are fine and clear. The annotations occupy a very large part of almoſt every page. We have peruſed the text, and found it often differing from the vulgar editions, but printed in exact conformity with Mr. Wakefield's notions of the genuine MS. We have looked into the notes with a view to their Latinity; and, generally ſpeaking, we recognize in them, the nerve of a Warton, and the preciſion of a Toupe.

Whether Mr. W. may be claſſed with his learned countrymen, as a verbal or a ſentimental critic; whether he poſſeſs their ſagacity in detecting erroneous readings; their ingenuity in diſcuſſing obſcurities; their induſtry in diſentangling from its perplexity the puzzled work of others, in reſtoring a corrupted place to its original purity, or, where MSS. and all external aids deſert him, their judgment in purſuing analogies and their temper in forming conjectures; whether he diſplay their taſte in pointing out beauties and defects, or their extenſive learning; their memory and agreeable fancy in illuſtrating the text by quotations from the writers of almoſt every age; theſe are points which can only be determined by a diligent peruſal of the volumes; though our readers may conceive an idea of ſome particulars by an attention to a few excerpts.

In proceeding to ſelect ſpecimens for this purpoſe we heſitate. In ſo long a poem, we know not where to fix our choice: we ſhall ſuffer, therefore, the intrinſic beauty of a paſſage to determine it; and thus, whilſt we exhibit the editor, in his readings, to critics and commentators, ſhall diſplay the poet, in his deſcriptions, to men of taſte and fancy.

Citing

Citing the paſſage, we ſhall anatomize it in the notes, with Wakefield; and tranſlate it in the text, though not with Creech.

INVOCATION TO VENUS.

* * * * * * * * *

" Alma Venus! (1) cœli ſubter (2) labentia ſigna
Quæ mare navigerum, quæ terras frugiferentcis,
Concelebras; per te quoniam genus omne animantum
Concipitur, viſitque exortum lumina ſolis:
Te, Dea, te fugiunt ventei; te nubila cœli,
Adventumque tuum: tibi ſuaveis Dœdala (3) tellus
Submittit flores; (4) tibi (5) rident æquora ponti,
Placatumque nitet diffuſo lumine cœlum.
Nam, ſimul ac ſpecies pateſacta eſt verna diei,
Et reſerata viget genitabilis aura (6) Favonii;
Aëriæ primum volucres, te, Diva, tuumque
Significant initum, (7) perculſæ corda tuâ vi.
Inde feræ pecudes perſaltant pabula læta,
Et rapidos tranant amneis." Lib. i. verſ. 1—15.

" Benignant Venus!—whoſe creative ſway
All, all beneath the gliding ſtars obey!
Thoſe, to whoſe ſmile the freighted ocean flows,
And earth, faſt-kindling into fruitage, glows!—
For lo, through thee, each joyous creature born,
Leaps with new life, and meets the balmy morn.*
Thee, goddeſs, thee the winds, the tempeſts fly—
Thee, the dark meteors of the troubled ſky;
The painted earth its flowers ſubmits to thee; †
And, flaſhing liquid ſilver, laughs the ſea!

---

(1) The note on this word, we think, might have been ſpared: it is no other than learned trifling.

(2) Mr. W. would read *ſub te* for ſubter. We prefer the preſent reading.

(3) " Omni artificio florum, frugum, et arborum, ſe pingens et exornans."

(4) This paſſage is pleaſingly illuſtrated by various quotations from the Greek and Latin poets. A mode of illuſtration truly *Wartonian.*

(5) Mr. W. here cites a bold expreſſion of Æſchylus:
Ποντίων τε κυμάτων Ανηριθμον ΓΕΛΑΣΜΑ.

(6) We prefer *aura* to *ora*, and certainly, to *cura.*

(7) Creech and others read *percuſſæ*; but Mr. W. adopts the reading of the MSS. He miſquotes Thomſon on this place:
" And ſhiver every feather with *delight.*"—Read " *deſire.*"

* " *Salutes, with mantling blood, the balmy morn.*"
Or thus: " *Leaps, warm with life, and hails the breathing morn.*"

† It is impoſſible to convey, in our language, the full ſenſe of the word *Dœdala. Bloom-tinctured, pictur'd*, &c. &c. muſt fall ſhort of it. A more free tranſlation might run thus:
" *Its bloom and fragrance earth pours forth* [*devotes*] *to thee.*"

Heaven

Heaven, in a wider arch ſerenely bright,
Spreads, at thy glance, and ſtreams unſpotted light.
Lo, where, amidſt the vernal bloom of day,
Soft airs, unſeal'd, on genial pinions play;
The aërial birds confeſs thy thrilling fire,
Chaunt their fond loves, and 'ſhiver with deſire.'*
Wild at thy touch, the herds, with boiling blood,
Bound o'er the paſtures gay, and ſtem the flood."

PICTURE OF VENUS AND MARS.

" Armipotens—in gremium—ſæpe tuum ſe
(1) Rejecit, æterno (2) devictus volnere amoris:
Atque ita, ſuſpiciens tereti cervice repoſtâ,
(3) Paſcit amore avidos, inhians in te, Dea, viſus;
(4) Eque tuo (5) pendet reſupini ſpiritus ore."
Lib. i. v. 34—38.

" Lo Mars,† the terrors of his helm unbound,
Sinks on thy breaſt, from love's eternal wound;
Looks up and languiſhes in beauty's arms;
Feeds his fond eyes,‡ devouring all thy charms;
Hangs on thy glowing lips, inhales thy breath,
And ſucks the poiſon of delicious death." §

PICTURE OF SUPERSTITION.

" Humana ante oculos fede quom vita jaceret
In terris, obpreſſa gravi ſub Religione;
Quæ caput a coeli (1) regionibus obtendebat,
Horribili ſuper adſpectu mortalibus inſtans;
Primum (2) Graius homo mortaleis tollere contra
Eſt oculos auſus, primuſque obſiſtere contra:
Quem neque (3) fana Deûm, nec fulmina, nec minitanti
Murmure compreſſit coelum; ſed eo magis acrem

---

* Or thus:

" *The plumy pairs thy genial power atteſt,*
And thrilling rapture fires each little breaſt."

(1) *Rejicit* and (2) *devictus* are preferable to *reficit* and *devinctus*.

(3) Paſſages very much to the purpoſe are here quoted.

(4) We here again approve Mr. Wakefield's readings. *Atque* and (5) *pendent* are clearly corruptions.

† Not in the original. But, in every poetical verſion, ſuch an image or idea may, here and there, be added with propriety.

‡ *Inhians* (and all this admirable verſe) is untranſlateable!

§ Or thus:

" Looks up, and with thy beauties feeds his eyes,
Hangs on thy lips, and ſucks [*drinks*] thy ſoul in ſighs."

(1) *Religionibus* was an obvious corruption.

(2) So was *gnarus* for *Graius*.

(3) *Fana* for *fama*, is a very happy emendation of Bentley.

Inritât

(1) Inritât animi virtutem, effringere ut arta
Naturæ primus portarum claustra cupiret.
Ergo vivida vis animi pervicit, et extra
Processit longe (2) flammantia moenia mundi."
Lib. i. v. 63—74.

"Long human life, oppress'd on earth, a prey
To the fell tyrant, SUPERSTITION, lay——
Dire monster, that, his head from heaven thrust down,
Pursued pale mortals with a withering frown:—
When, first, a daring Greek his visage view'd,
With irretorted eye untrembling stood;
Uncheck'd by gods or muttering thunder, burn'd,
And at the bars of nature proudly spurn'd;
The flaming walls that gird the world, o'erpass'd,
And plung'd into the unfathomable VAST."*

SACRIFICE OF IPHIGENIA.

* * * * * * * * *

"Quoi simul insula, virgineos circumdata comptus,
Ex utraque pari malarum parte profusa est;
Et mœstum simul ante aras adstare parentem
Sensit, et hunc propter ferrum (1) celerare ministros,
Adspectuque suo lacrumas effundere civeis;
Muta metu, terram, genibus (2) submissa, petebat:
Nec miseræ prodesse in tali tempore quibat,
Quod patrio princeps donarat nomine regem:
Nam, sublata virûm manibus, tremebundaque, ad aras
Deducta est; non ut, solemni more sacrorum
Perfecto, posset claro comitari hymenæo;
Sed, casta incesta, nubendi tempore in ipso,
Hostia concideret." Lib. i. v. 88—100.

"When the pale daughter of the godlike Greek,
Her snow-white ribbons shading either cheek,
And loosely floating round her virgin vest,
Stood at the shrine, by superstition dress'd,
In speechless sorrow plung'd her sire survey'd,
Saw the fell priests prepare the murderous blade,
And view'd the crowd in anguish gathering nigh,
And tears spontaneous drop from every eye;
Through terror mute, sunk down the hapless fair,
With shivering knees and supplicating air!

---

(1) *Inritât*, a contraction for *Inritavit*.
(2) "Flammarum vallo naturæ mœnia fecit."
* Or thus:
And rush'd amidst the immeasurable VAST.
(1) For *celare*, *celerare*, from the Bologna edition.
(2) *Genibus subnixa*, a more elegant reading.

Nor,

Nor, in ſuch dire diſtreſs, ſo ſtern an hour,
Could ought avail her parent's kingly power:
For, trembling, from her chamber was ſhe torn,
The nuptial pomp, ah, never to adorn,
But, a chaſte maid, in all the bridal bloom,
To ſtain, with victim-blood, the temple-gloom." *

A VERNAL SHOWER.

——— "Pereunt imbres, ubi eos pater æther
In gremium Matris Terraï præcipitavit:
At (1) nitidæ ſurgunt fruges, rameique vireſcunt
Arboribus; creſcunt ipſæ, fetuque gravantur.
Hinc alitur porro noſtrum genus, atque ferarum:
Hinc lætas urbeis puerûm florere videmus,
Frundiferaſque novis avibus canere undique ſylvas:
Hinc, (2) feſſæ pecudes, pingues per pabula læta,
Corpora deponunt; et candens lacteus humor
Uberibus manat diſtentis: hinc nova proles
Artubus infirmis teneras laſciva per herbas
Ludit, lacte mero mentes perculſa novellas."

Lib. i. v. 251—262.

——— "When paternal ether pours
On mother earth his kind prolific ſhowers,
The rain-drops periſh, to our mortal eyes;
Yet the neat [*glad*] furrows, veild'd with verdure, riſe:
The trees, inſtinct with living colours, ſhoot,
And ſpread their vigorous boughs, and bend with fruit.†
Hence man, and hence the beaſts derive their food:
Hence boys the city crowd, and birds, the wood;
Thoſe, in the bloom of new exiſtence gay,
Theſe, ſprung to life, on every warbling ſpray:
Hence, fat in flowery meads, the herds repoſe;
And from full udders, rich the nectar flows:
Hence the weak young, with freſh exertion briſk,
Sport o'er the graſs, and totter as they friſk,
Tug at each teat, and draw nutricious rills;
And, warm with tranſport, every boſom thrills."

---

* Or thus:
To ſtain, with victim-blood, the *untimely tomb.*
To give new horrors to the prieſtly gloom.

† Or thus: *Sprinkled with vernal hues, the glowing trees*
Their embryo fruitage bend, at every breeze.

(1) Virgil has *nitentia* culta—Ovid, ruris opes *niteant*—and Auſonius, *nitent*, Pangæa Lyæo.

(2) Bentley would read *fetæ*, and Wakefield, *fuſæ*: the latter is the moſt pictureſque. We prefer either of theſe readings to *feſſæ*—notwithſtanding Gray's—"The *panting* herds repoſe." See the beautiful "*Ode to Spring.*"

PICTURE

PICTURE OF A FLOCK OF SHEEP FEEDING ON A DISTANT MOUNTAIN.

"Nam ſœpe in colli, (1) tondentes pabula læta,
Lanigeræ (2) reptant pecudes, quo quamque vocantes
(3) Invitant herbæ, gemmantes rore recenti;
Et ſatiatei agnei ludunt, blandeque (4) coruſcant:
Omnia quæ nobis longe confuſa videntur,
Et veluti in viridi candor conſiſtere (5) colli."

Lib. ii. v. 317—322.

Oft as, a pleaſing groupe, the fleecy ſheep
Up the ſoft verdure of a mountain creep,
Where the ſweet blade invites, the blade purſue,
And crop the herbage gemm'd with recent dew;
And, as the full-fed lambs, in wanton play
Glance their young horns, and wake the mimic fray;
Far off deſcried, it ſeems no buſy ſcene,
But one broad white, that creſts the mountain green.*

THE TRANQUILLITY OF THE GODS.

"Moenia mundi
Diſcedunt, totum video per inane geri res:
Adparet divûm numen, ſedeſque quietæ; (1)
Quas neque concutiunt ventei, nec nubila nimbis
Adſpargunt; neque nix, acri concreta (2) pruinâ,

---

(1) (2) Theſe, we have no doubt, are the genuine readings.
(3) Infinitely preferable to *immutant.*
(4) Thus Juvenal, Sat. xii. 6.
"Sed procul extentum petulans quatit hoſtia funem,
Tarpeio ſervata Jovi, frontemque coruſcat."
And Virgil, Geor. iv. 73.
"Tum trepide inter ſe coëunt, penniſqu' coruſcant."
(5) "Haud procul hinc Tarcho et Tyrrheni tuta tenebant
Caſtra locis; celſoque omnis de colle videri
Jam poterat legio, et latis tendebat in arvis."

Æn. viii. 603.

Whether Virgil had an eye to Lucretius or not, may be difficult to decide: but we are fond of this mode of illuſtration; and, therefore, will not quarrel with our commentator for his ſuppoſition. *Rev.*

* But one broad *whiteneſs on the mountain green.*
Or thus,
Dim from the ſight retires the moving ſcene,
And whiteneſs ſettles on the mountain-green.

(1) "Aliena quid æquora remis
Et ſacras *violamus* aquas, *divûmque quietas*
Turbamus *ſedes?*"

Pedo Albinov. Anth. Lat. ii. 121.

(2) "Frigora nec tantum, canâ concreta pruinâ."

Virg. Geo. ii. 376.

Cana cadens, violat: ſemper ſine nubibus æther
Integer, et large diffuſo lumine, ridit."
Lib. iii. v. 16—23.

——Lo, the world's walls aſunder fly;
The vaſt void opens to my gazing eye!
I ſee the Gods!—I ſee their tranquil ſeats
That no rude wind aſſails—no rain-drop beats;
Where never the keen froſt, or hoary ſnows
Mar the pure ſcene, or * pierce the ſoft repoſe;
But one unclouded ether, azure-bright,
Laughs thro' the boundleſs fields of living light.

JEALOUSY.

* * * * * * *

Aut quod in ambiguo verbum jaculata reliquit;
Quod, cupido (1) adfixum cordi, (2) viveſcit, ut ignis:
Aut nimium jactare oculos, aliumve tueri,
Quod putat; in voltuque videt veſtigia riſûs."
Lib. iv. v. 1130—1134.

* * * * * * *

Or, from her lips, a too unerring dart,
One weetleſs word flies, inſtant, to his heart—
Some dubious phraſe, half-utter'd by the fair,
That, like a torch adheſive, blazes [kindles] there;
The fancied glance, that ſpeaks her amorous wile,
Or the faint traces of too fond a ſmile."

RURAL FELICITY.

"Propter aquæ rivum, ſub ramis arboris altæ,
Non magnis opibus jocunde corpora habebant: (3)
Præſertim, quom tempeſtas ridebat, et anni
Tempora (4) pingebant viridanteis floribus herbas.
Tum joca, tum ſermo, tum dulces eſſe cachinnei
Conſuerant: agreſtis enim tum muſa vigebat.

---

* Mar the pure ſcene, or *ſtir* the ſoft repoſe.
Or thus,
Sully the ſpotleſs ſcene, the ſoft repoſe;

(1) "Princeps ardentem conjecit lampada Turnus,
Et *flammam adfixit lateri*."——Æn. ix. 536.

(2) "Quos ſanctâ fovet illa manu, bene *vivitis* ignes:
Vivite inextincti, flammaque, duxque, precor."
Ovid. Faſt. iii. 427.

(3) This verſe is well reſtored to its purity by our ingenious commentator.

(4) "Sic mea flaventem *pingunt* vineta garumnam."
Auſon. Moſell. 160.
"*Pictaque* diſſimili *flore virebat* humus."
Ovid. Faſt. iv. 430.

Tum

Tum caput, atque humeros, plexis redimire coronis,
Floribus, et foliis, lascivia lœta monebat."

Lib. v. v. 1392—1399.

Near a cool ſtream, beneath the towering ſhade,
No wealth had they; but laugh'd, at leiſure laid.*
How ſweet, when joyous ſpring relum'd their bowers,
And pencil'd their green meads with purple flowers.
Then quips, and cranks, and tales, would mirth effuſe;
For then, how honour'd was the rural muſe! †
Then leafy girlonds grac'd the neck, the head, ‡
As pleaſure prompted, or as humour led."

SYMPTOMS AND EFFECTS OF THE PLAGUE AT ATHENS.

* * * * * * * *

Perturbata animi mens, in mœrore, mêtuque;
Solicitæ porro, plenœque ſonoribus, aures:
Creber ſpiritus, aut ingens, raroque coortus.

* * * * * * * *

Nec tamen omnino temere illis ſolibus ulla
Comparebat avis, neque noxia ſecla ferarum
Exibant ſylvis; languebant O pleraque morbo."

Lib. vi. v. 1181, 1217.

* * * * * * * *

" Their ſpirits, all perturb'd with griefs, with fears,
With a thick murmur buzz'd their deafening ears,
And quick and ſhort their ſuffocative breath—
Dire every ſymptom of approaching death.

* * * * * * * *

There hover'd not a bird that feaſts on blood;
And no beaſt wander'd from the ſilent wood;
Or, thro' the pale night ſtirr'd, to prowl for prey,
But, gaſping, in his poiſon'd thicket, lay."

In tranſlating the above fine ſpecimens of Lucretius into Engliſh verſe, we do not pretend to ſay that we have completely ſucceeded in our Eſſay; but, by theſe haſty gratuitous effuſions—theſe *en paſſant* pleaſantries of critics, condemned, in general, to graver ſtudies, we would wiſh to excite ſome poet of our own country to the taſk of tranſlating the more beautiful parts of the poem. Lucretius is diſgraced in his verſifier Creech.—Creech is poor and jejune: Lucretius is rich and adorned.

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* ——— " *beneath a towering tree,*
——— *but laugh'd, in frolic glee.*

† " *Then many a tale, and many a jeſt had they;*
For, then, how honour'd was the ſylvan lay!"

‡ " *Then freſh the bloomy wreath its fragrance ſhed.*"

With the promiſe of ſuch a *partial* verſion from Dr. Warton, the literary world has long been flattered. Whether the Doctor ever proceeded to the work, is a queſtion which we cannot anſwer. From *his* taſte and abilities we might reaſonably have expected a verſion worthy of being printed in the ſtyle of Mr. Wakefield's original; and, from the variety of Philological illuſtration, and philoſophical diſquiſition, which we ſhould expect to ſee, in preliminary diſſertations and accompanying notes, worthy of being extended to two quarto volumes. In this manner might the competitors for the new edition of Pope be united in a work of uniform ſplendour.

But, if Dr. Warton declined the taſk, we have only to propoſe it to ſome congenial poet. Whether the ſtyle of Darwin, (which we have not *profeſſedly* imitated) or that of Milton, be preferable, is a point that merits his conſideration. It is our opinion, that, for a few brilliant pictures, Darwin claims ſome degree of attention. In the exhibition of little portraits, pleaſing in themſelves, but unconnected with each other, the Botanic Garden has pretenſions to excellence; but, in this light only. Our *Lucretian* portraits have almoſt as much connection as the *Darwinian*. In the mean time, the ſtyle and verſification of Milton ſeem better ſuited to the hoary antiqueneſs, the gravity, and the ſcope of the Lucretian poetry and philoſophy. In the Miltonian phraſeology may be preſerved the characteriſtic traits of "Rome's earlieſt bard:" and, in Milton's free diffuſive verſe, the ſcientific axioms, and definitions, and abſtract reaſoning of the poem may be expreſſed without embarraſſment. But we muſt repreſs ourſelves; it was enchanted ground, and we had "eaten Lotus." Whilſt we take leave of Mr. Wakefield, as a commentator and a critic, it would be almoſt ſuperfluous to ſay, that, on a general view, and from a minute examination of his Lucretius, we approve and applaud his labours.

We are ſorry that we cannot quit him here; ſince we would thus bid adieu to him, with ſentiments ſuch as all ſhould feel, who, conſociated in the ſame liberal purſuits, are members of the republic of literature. But Mr. Wakefield would burſt the barriers of this republic, and extend the liberty and equality which are its boaſt over the whole political world. And, unfortunately, the verſes to Mr. Fox, which Mr. W. has prefixed to the poem, forcibly bring us back to this moſt exceptionable part of his demeanor, and connect his political with his editorial character. We ſcruple not to declare, that Mr. Fox, as a claſſical ſcholar and a man of taſte and genius, deſerves all the homage of his encomiaſt; but we are not of the number of thoſe who admire him as a politician!!

"Mille

"Mille diem viduæ fletu, noctemque fatigant;
Plangit amatorem multa puella ſuum.
Quas Strages Stygiis nigra mors amplectitur alis!
Tam largâ nunquam luxuriata dape.
Pars mutilos plorant artus; pars vulnera ſæva,
Quæ cum corporibus commorientur, alunt!
Undique fata volant: putrique cadavere fultum,
Polluit innumeros putre cadaver agros.
Scilicet hæc placidum non dedecoraſſe putatur
Chriſticolûm feriras ſanguinolenta gregem:
Quoſque ſinu clemens fovit, pavitque, magiſter,
Hos bene diſcipuli dextra trucidat oves!"

What connection hath all this common-place declamation with Lucretius de natura rerum? Beſides, this addreſs to Mr. Fox is a very heavy performance. Had we leiſure to deſcend to particular criticiſms we could point out many expreſſions which appear to be unſanctioned by the claſſic writers. We ſhould not, however, have noticed the thing but for its Jacobinical aſpect. Still we have every inclination to part in peace with our editor.

Heartily do we wiſh that Mr. Wakefield would, in future, devote his fine talents and learning to *pure* poetry and criticiſm. And, as the ferment of his republicaniſm may, ere this, perhaps, be cooled like that of * Prieſtley, we hope to ſee the day, when both the one and the other, again repoſing in the boſom of their country, ſhall recant their dangerous errors; when they ſhall both prove eminently uſeful as well as ornamental to ſociety, and derive new honours on philoſophy by happy diſcoveries, and on philology by elegant reſearch.

*** This critique has been long in our hands. We have juſt noticed, in the Critical Review for March 1800, ſome ſpecimens of *two rival verſions* of the firſt book of Lucretius; the one in *blank verſe*, the other in *rhyme*. "It is a remarkable circumſtance (ſays the Critical Reviewer) that, after the long and unmerited ſilence in which Lucretius was ſuffered to ſleep, two tranſlators of his poem ſhould ſtart up at the ſame time, and appear before the public with ſpecimens of their reſpective abilities." True; and it is ſtill more remarkable, that our poetical coadjutor, unconſcious of the exiſtence of either of theſe two rival tranſlations, ſhould have been employed at the very moment of their appearance, not only in tranſlating ſelect paſſages of Lucretius, and propoſing them as ſpecimens of a new tranſlation, but in balancing the reſpective merits of *blank verſe* and *rhyme*. *Editor.*

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* See Gentleman's Magazine for October 1799, Pp. 841—843.

ART. III. *General Biography; or Lives, Critical and Hiſtorical, of the moſt eminent Perſons of all Ages, Countries, Conditions, and Profeſſions, arranged according to Alphabetical Order.* Chiefly compoſed by John Aikin, M. D. and the late Rev. William Enfield, L. L. D. Vol. I. Pp. 560. 4to. 1l. 5s. Robinſons. London. 1799.

THE preſent period of our literature is ſtrongly marked to the ſurveying eye, with an expanſion of view in authors, and with an ambition of *generalizing* in publications. Knowledge is now combined, by our writers, into large maſſes, which were lately too unwieldly for the mind to manage, and too expenſive for the purſe to purchaſe. The diffuſion of reading, and the augmentation of wealth, have lent a patronage to publications which has invigorated the ſpirits, and enlarged the aims of writers. Hence we have ſeen the Encyclopedia of Scotland in ſo many volumes, the Univerſal Hiſtory in ſo many more, and the ſyſtem of General Biography now before us. Theſe, and other publications, are honourable proofs of the taſte and the generoſity of the preſent times.

Yet how ſhall a ſyſtem of General Biography be ſo managed, as not to be too cumbrous in its own bulk, or too vaſt for any generoſity? The authors of this ſyſtem have conſidered the ſubject, and have determined upon their conduct in this manner.

"*Selection,*" they tell us in their Preface, "is the moſt important point, and, at the ſame time, the moſt difficult to adjuſt,* in a deſign of this nature. For though our work bears the name of *general,* and is eſſentially meant to ſuſtain that character, ſtill ſelection is a neceſſary taſk. In the long lapſe of ages from the firſt records of hiſtory, the names of thoſe who have left behind them ſome memorials of their exiſtence, have become ſo numerous, that to give an account, however ſlight, of every perſon who has obtained temporary diſtinction in every walk of life, would foil the induſtry of any writer, as well as the patience of any reader. *Fame,* or *celebrity,* is the grand principle upon which the choice of ſubjects for a general biography muſt be founded; for this, on the whole, will be found to coincide with the two chief reaſons that make us deſirous of information concerning an individual, curioſity, and the wiſh of enlarging our knowledge of mankind."

The authors then enter upon ſome ſubordinate conſiderations, which ſhould come under the general notion of celebrity. They ſpecify perſons, who conduct the affairs of the world with no other title to diſtinction, than merely as they are accidentally aſſociated with thoſe affairs.

But "that intereſting claſs which lays claim to the remembrance

* Propriety requires the language to have run thus, "the moſt difficult *to be admitted.*"

of

of poſterity on account of diſtinction in art, ſcience, or literature, depending ſolely on perſonal qualifications, and commonly acting individually, might ſeem to admit of an eaſier eſtimate of relative merit than the preceding. But the number of claimants is ſo great, that, in the impoſſibility of commemorating all, many names muſt be rejected, which, on the firſt glance, may ſeem as worthy of inſertion as their preferred rivals. The difficult work of ſelection ought, in theſe caſes, to be regulated by ſome fixed principles; and the circumſtances, which appear to be moſt worthy of guiding the deciſion, are thoſe of *invention* and *improvement.*" Yet of theſe "the claſs, known by the general term of *writers*, has preſented to us difficulties of ſelection more embarraſſing than any of thoſe hitherto mentioned. It comprehends many whoſe claims on the biographer are ſurpaſſed by none; for where is the celebrity which takes place of that of a Homer and Virgil, a Livy and a Thucydides, a Swift and a Voltaire? But from ſuch great names there are all the ſhades of literary diſtinction down to the author of a pamphlet; and where muſt the line be drawn? Deſirous of rendering our work as well a book of reference for the uſe of men of letters, as a ſtore of biographical reading, we have extended our notices of authors much beyond what the ſingle circumſtance of remaining celebrity would warrant; and it has been our purpoſe to include *ſome* account of all thoſe perſons whoſe works ſtill form part of the ſtock of general literature, though perhaps now rather occaſionally quoted than peruſed. We are ſenſible, however, that, with reſpect to the individuals who come under this deſcription, infinite differences of opinion muſt prevail; and we can only aſſert that we have, in our ſeveral departments, exerciſed our judgment on this head with all the intelligence and impartiality of which we were capable."

Theſe are principles of ſelection that are judicious *in general.* But is the *practice* of ſelection as judicious? In our opinion it is not. An inſtance of a departure from theſe principles was noted by a correſpondent in our Review, p. 231, Vol. V. who alluded to the introduction of an obſcure Preſbyterian of the name of Alſop, and the excluſion of a dignitary of the eſtabliſhed church of the ſame name.

We think that both ſhould have been omitted. We think *all* ſhould have been omitted who had not a ſufficient baſis of celebrity, to attract more than a ſolitary, a curſory, or a ſlight attention to their ſtatues. This ſeverity of ſelection is abſolutely requiſite to be practiſed, if biography, however general in deſignation, is to be contracted within any compaſs of poſſibility for either writers or readers. Very indiſcreetly, therefore, in our opinion, do our authors avow their "purpoſe, to include *ſome* account of *all* thoſe perſons whoſe works ſtill form part of the ſtock of general literature." They have already precluded themſelves from ſo acting, except in contradiction to their own principles, by ſaying, "the number of

claimants," in *every* way, "is so great that, in the impossibility of commemorating all, many names must be rejected." By departing from this principle, they have actually accumulated such a mass of biography, as shews little selection, piles Pelion upon Ossa, and lifts both upon Olympus. They have thus expended 498 pages on names under the first letter of the alphabet. And as, on this estimate of the whole, it will fill nearly TWELVE THOUSAND PAGES, or FOUR AND TWENTY VOLUMES, quarto; we think it will defeat its purposes by its size, and *rush to the ground with its own bigness of bulk.*

"Two other circumstances by which selection may be affected," the Preface proceeds to remark, "are *country* and *age*. We have seen no general biographical work which is free from a decisive stamp of *nationality*; that is, which does not include a greater number of names of natives of the country in which they were [it was] composed, than the fair proportion of relative fame and excellence can justify. Perhaps this fault is, in some measure, excusable, on account of the superior interest taken by all nations in eminence of their own growth; and if readers are gratified by such a deference to their feelings, writers will not fail to comply with their wishes. We do not pretend to have made no sacrifices of this sort; but being sensible that disproportion is a real blemish in a work, and that in this instance it partakes of the nature of injustice, we hope we shall be found not to have exceeded the bounds of moderation in this particular. The circumstance of *age* or *period*, in which the claimants have lived, has an operation similar to that of country. We are much more impressed with the relative consequence of persons who have trod the stage of life within our own memory, than of those whose scene of action has long been closed; though equally eminent in their day, of course curiosity is more active respecting the former; and to this natural predilection it may be proper for the biographer to pay some deference, provided he does not too much infringe the principle of equitable proportion, which ought essentially to regulate a work, professing to comprehend every age of the world, as well as every country."

The leading principle in all this, however it may approve itself to the *ear* of reason, can never be admitted by the *judgment* of it. Authors write for readers. They write not however for readers abroad, but at home; for readers not in France, in Germany, or in China, but in Britain. They write not even for future generations of readers in Britain, half so much as for the present. They write therefore for their cotemporaries principally, and for their countrymen almost entirely. In this just position of the views of authorship, all reasoning upon abstract principles of propriety for authors is mere impertinence. It holds up principles of action, which cannot in common sense be acted upon. It mistakes the aim, and it misdirects the effort. This conduct,

duct, indeed, produces ſome inequalities and irregularities, in the general ſyſtem of Biography. But theſe are corrected on the whole, by irregularities and inequalities of a contrary nature among other nations. And the ſyſtem is maintained in its full vigour, not by parts pretending to challenge the perfection of the whole, but by parts counteracting parts, and combining all with reciprocal reſiſtance into a complete union.

"If we have faithfully obſerved the rules of compoſition above ſuggeſted," as the authors add in their preface, "it is evident we cannot have been mere copyiſts or tranſlators; ſince we may venture to aſſert, that no model exiſts of a work of this ſpecies, executed with any degree of uniformity, upon ſuch principles."

We believe none exiſts, eſpecially upon the principle laſt mentioned, of writing for readers in China, Monomotapa, or the Moon.—We ſay not this, however, from any ill-will to the authors. We reſpect the memory of the dead and the genius of the living, too ſtrongly for harbouring any ill-will againſt either. But we ſay ſo in order to correct that pedantry of philoſophy, which is the faſhion of the times, and frequently, as here, luxuriates in folly. In the better philoſophy of common-ſenſe, biographers have generally warped with the warmth" of *nationalty*, and bent before "the very preſſure of the time in which they lived. As they wrote for readers, they wrote to the taſte and tempers of all who they expected or hoped would read them.

"For our materials," the Preface finally adds, "it is true, we muſt in general have been indebted to the reſearches of former hiſtorians and biographers. The acknowledged accuracy and impartiality of many of theſe will juſtify a liberal confidence in their ſentiments of fact, eſpecially when confirmed by mutual agreement. But, in melting down the ſubſtance of different narrations into one, in proportioning the ſeveral parts, in marking out the characteriſtic features of the portrait, and in deducing ſuitable leſſons and examples of human life, we have freely exerciſed our own judgments, and have aſpired, at leaſt, to the rank of original writers."

An advertiſement, ſubjoined to the preface, tells us, that "the future volumes will be conducted as nearly as poſſible, in the ſame ſpirit with that now preſented to the public," and that "the new literary aſſiſtance which the death of Dr. Enfield has rendered neceſſary, has already been in part ſecured, and will, in due time, be made known to the encouragers of the undertaking."

Each article exhibits, at the end, the names of the publications from which the facts in it are extracted, and the initial letter of the name of him who extracted them. The initials are thus E and A almoſt ſolely through the whole volume,

E cloſing

E cloſing with Barbaro, Ermolao, and J. coming in with N, merely a few times. Each page is printed in a double column and a ſmall type.

Having ſtated theſe preliminary points, we ſhall, in our next Number, advert to the work itſelf, and conſider the manner in which it is executed.

[*To be then concluded.*]

ART. IV. *Symes's Account of an Embaſſy to the Kingdom of Ava*, &c.

(*Concluded from* P. 372. Vol. V.)

THE Governor-General of India could not poſſibly have fixed on a perſon better qualified for tranſacting the delicate buſineſs of ſuch an Embaſſy to ſuch a Court than Major Symes. This officer appears to be endued with every requiſite for ſuch an enterprize; an active and intelligent mind; a conciliating diſpoſition, with a proper mixture of pliancy and firmneſs, directed by a ſound judgement, and influenced by the moſt upright principles; without the ſmalleſt particle of that fooliſh vanity, which ſo ſtrongly marks the conduct of the majority of touriſts and travellers, betraying them into expreſſions of diſguſt at all manners and cuſtoms which do not immediately coincide with their own ideas of propriety, and ſo leading them to give juſt cauſe of offence to the inhabitants of the countries which they viſit.

The Major embarked at Calcutta, on the 21ſt of February, 1795, and, on the 19th of the following month, arrived at the Birman Port of Rangoon, in the river of that name. There he was detained upwards of two months through the extreme jealouſy of the Birman government, and the inſidious machinations of ſome of the inferior officers, before he was permitted to proceed to the capital of the empire. At length, all preliminaries being arranged, he ſailed, with his ſuite, from Rangoon, on the 30th of May, in boats provided for the purpoſe, preceded by the Maywoon (or Viceroy) of Pegue; and, after a tedious paſſage up the river Irrawaddy, reached Ummerapoora, the metropolis of the Birman empire, on the 18th of June. He gives an intereſting deſcription of the country on either ſide of this noble river, for which nature appears to have done more than man. Long deſolated by war it has not yet recovered itſelf from that fatal ſcourge, though, no doubt, under the wiſe and active Prince, who now fills the Birman throne, this ſober, induſtrious, and ingenious people will ſoon recover their ancient energy, and, under the auſpices of peace, encreaſe the wealth and fertility of the country.

The

The Major (now promoted, as he richly deſerves, to the rank of Lieutenant Colonel) on his arrival at the capital, had houſes (conſtructed for the purpoſe, according to the cuſtom of the country, of Bamboos, matting, and dried graſs for thatch) on the oppoſite ſide of the lake, formed by the riſe of the river, at the time of the Monſoons, to that on which the city is ſituated. And, owing to the ſtrange jealouſy, caution, and ſuſpicion, of the Birman Miniſters, a conſiderable time elapſed, before the ceremonials could be adjuſted for his public reception at Court. And even when this reception took place, the King, contrary to the uſual practice, did not make his appearance. This conduct, which had ſo much the appearance of a ſtudied inſult, was properly reſented by the Major, who delivered a firm but reſpectful remonſtrance to the ſenior Woongee, or Prime Miniſter, on the ſubject. An explanation was the conſequence, and the embaſſy ended, by a ſpecific grant from the King of thoſe commercial privileges, which it was its principal object to obtain. A man of leſs prudence, judgment, and firmneſs than the Major could not have brought it to ſo ſucceſsful an iſſue.

In the interval which elapſed between the Major's arrival and his formal introduction at Court, he had ſufficient leiſure to make enquiries into the religion, laws, and manners of the Birmans. And the reſult of this enquiry is given in the 13th Chapter, from which we ſhall make ſome extracts. Of their religious tenets, the author ſays

" It may be ſufficient to obſerve, that the Birmans believe in the Metempſychoſis, and that, after having undergone a certain number of tranſmigrations, their ſouls will at laſt either be received into their Olympus on the mountain Meru,* or be ſent to ſuffer torments in a place of Divine puniſhments. Mercy they hold to be the firſt attribute of the Divinity: 'Reverence be to thee, O God, in the form of mercy;' and they worſhip God by extending mercy unto all his creatures.

" The laws of the Birmans, like their religion, are Hindoo: in fact there is no ſeparating their laws from their religion: Divine authority revealed to Menu the ſacred principles in a hundred thouſand ſlocas, or verſes; Menu promulgated the code; numerous commentaries † on Menu were compoſed by the Munis, or old philo-

* " Meru properly denotes the pole, and, according to the learned Captain Wilford, it is the celeſtial north pole of the Hindoos, round which they place the garden of Indra, and deſcribe it as the ſeat of delights."

† " The code of Gentoo laws, tranſlated by Mr. Halhed, I am informed, is a compilation from the different commentaries on Menu, who was 'the grandſon of Bramah, the firſt of created beings,' and whoſe work, as tranſlated by Sir William Jones, is the ground of all Hindoo juriſprudence."

ſophers,

ſophers, whoſe treatiſes conſtitute the Dherma Saſtra, or body of law.

" The Birmans generally call their code Derma Sath, or Saſtra; it is one among the many commentaries on Menu: I was ſo fortunate as to procure a tranſlation of the moſt remarkable paſſages, which were rendered into Latin by Padre Vincentius Sangermano, and, to my great ſurpriſe, I found it to correſpond cloſely with a Perſian verſion of the Arracan code, which is now in my poſſeſſion. From the inquiries, to which this circumſtance gave riſe, I learned that the laws, as well as the religion of the Birmans had found their way into the Ava country from Arracan, and came originally from Ceylon.* The Birman ſyſtem of juriſprudence is replete with ſound morality, and, in my opinion, is diſtinguiſhed above any other Hindoo commentary for perſpicuity and good ſenſe; it provides ſpecifically for almoſt every ſpecies of crime that can be committed, and adds a copious chapter of precedents, and deciſions to guide the inexperienced, in caſes where there is doubt and difficulty. Trial by ordeal and imprecation are the only abſurd paſſages in the book; but on the ſubject of women it is, to an European, offenſively indecent; like the immortal Menu, it tells the Prince and the Magiſtrate their duty, in language auſtere, manly, and energetic; and the exhortation at the cloſe is at once noble and pious; the following extracts will ſerve as a ſpecimen:

' A country may be ſaid to reſemble milk, in which oppreſſion is like to water; when water is mingled with milk, its ſweetneſs immediately vaniſhes; in the ſame manner oppreſſion deſtroys a fair and flouriſhing country. The royal Surkaab† will only inhabit the cleareſt ſtream; ſo a Prince can never proſper in a diſtracted empire. By drinking pure milk, the body is ſtrengthened and the palate is gratified, but when mingled with water, pleaſure no longer is found, and the ſprings of health gradually decline.

' A wiſe Prince reſembles a ſharp ſword, which, at a ſingle ſtroke, cuts through a pillar with ſuch keenneſs that the fabric ſtill remains unſhaken; with equal keenneſs his diſcernment will penetrate advice.

' A wiſe Prince is dear to his people, as the phyſician is to the ſick man, as light to thoſe that are in darkneſs, as unexpected ſight to the eyes of the blind; as is the full moon on a wintery night, and milk to the infant from the breaſt of his mother.'

" The commentator then proceeds to denounce tremendous judge-

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* " As an inconteſtible proof that the Birmans acknowledge the ſuperior antiquity of the Cingaleze, and the reception of their religion and laws from that quarter, the King of Ava has ſent, within theſe few years, at ſeparate times, two meſſengers, perſons of learning and reſpectability, to Ceylon, to procure the original books on which their tenets are founded; and, in one inſtance, the Birman Miniſter made an official application to the Governor-General of India, to protect and aſſiſt the perſon charged with the commiſſion."

† " Bittern. This is a Perſian term, uſed by the Mahomedan tranſlator."

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ments againſt an oppreſſive Prince and a corrupt judge; the latter is thus curiouſly menaced:

'The puniſhment of his crimes, who judges iniquitouſly, and decides falſely, ſhall be greater than though he had ſlain one thouſand women, one hundred prieſts, or one thouſand horſes.'

"The book concludes as follows: 'Thus have the learned ſpoken, and thus have the wiſe decreed, that litigation may ceaſe among men, and contention be baniſhed the land; and let all magiſtrates and judges expound the laws, as they are herein written; and to the extent of their underſtanding, and according to the dictates of their conſcience, pronounce judgment agreeably to the tenor of this book: let the welfare of their country, and the benefit of their fellow-creatures, be their continual ſtudy, and the ſole object of their attention: let them ever be mindful of the ſupreme dignity of the Roulah* and the Bramins, and pay them that reverence which is due to their ſacred characters: let them obſerve becoming reſpect towards all men, and they ſhall ſhield the weak from oppreſſion, ſupport the helpleſs, and, in particular caſes, mitigate the ſeverity of avenging juſtice.

'It ſhall be the duty of a Prince, and the magiſtrates of a Prince, wiſely to regulate the internal police of the empire, to aſſiſt and befriend the peaſants, merchants, and farmers, and thoſe who follow trades, that they may daily increaſe in worldly wealth and happineſs; they ſhall promote all works of charity, encourage the opulent to relieve the poor, and liberally contribute to pious and laudable purpoſes; and whatſoever good works ſhall be promoted by their influence and example, whatſoever ſhall be given in charity, and whatſoever benefit ſhall accrue to mankind from their endeavours, it ſhall all be preſerved in the records of heaven, one-ſixth part of which, though the deeds be the deeds of others, yet ſhall it be aſcribed unto them; and, at the laſt day, at the ſolemn and awful hour of judgment, the recording ſpirit ſhall produce them, inſcribed on the adamantine tablet of human actions. But, on the other hand, if the proſperity of the nation be neglected, if juſtice be ſuffered to lie dormant, if tumults ariſe, and robberies are committed, if rapine and foul aſſaſſination ſtalk along the plains, all crimes that ſhall be thus perpetrated through their remiſſneſs, one-ſixth part ſhall be brought to their account, and fall with weighty vengeance on their heads; the dreadful conſequences of which ſurpaſs the power of tongue to utter, or of pen to expreſs.'

"Laws, thus dictated by religion, are, I believe, in general conſcientiouſly adminiſtered. The criminal juriſprudence of the Birmans is lenient in particular caſes, but rigorous in others; whoever is found guilty of an undue aſſumption of power, or of any crime that indicates a treaſonable intent, is puniſhed by the ſevereſt tortures. The firſt commiſſion of theft does not incur the penalty of death, unleſs the amount ſtolen be above 800 kiat, or tackal, about 100l. or attended with circumſtances of atrocity, ſuch as murder, or mutilation. In the

* "The Arracan name for Rhahaan."

former

former caſe the culprit has a round mark imprinted on each cheek by gunpowder and punctuation, and on his breaſt the word thief, with the article ſtolen; for the ſecond offence he is deprived of an arm, but the third inevitably produces capital puniſhment: decapitation is the mode by which criminals ſuffer, in the performance of which the Birman executioners are exceeding ſkilful."

"Marriages among the Birmans are not contracted until the parties attain the age of puberty: the contract is purely civil; the eccleſiaſtical juriſdiction having nothing to do with it. The law prohibits polygamy, and recognizes but one wife, who is denominated Mica. Concubinage, however, is admitted to an unlimited extent. A man may repudiate his wife under particular circumſtances; but the proceſs is attended with a heavy expence. Concubines, living in the ſame houſe with the legitimate wife, are, by law, obliged to perform menial ſervices for her, and when ſhe goes abroad they attend her, bearing her water-flaggon, beetle-box, fan, &c. When a huſband dies, his concubines, if bound in ſervitude to him, become the property of the ſurviving widow, unleſs he ſhall have emancipated them, by a ſpecific act, previous to his deceaſe. When a young man is deſirous to eſpouſe a girl, his mother, or neareſt female relation, firſt makes the propoſal in private; if the ſuit be well received, a party of his friends proceed to the houſe of the parents of the maiden, with whom they adjuſt the dotal portion. On the morning of the bridal day the bridegroom ſends to the lady three loongees, or lower garments, three tubbecks, or ſaſhes, and three pieces of white muſlin; ſuch jewels alſo, ear-rings, and bracelets, as his circumſtances will admit: a feaſt is prepared by the parents of the bride, and formal writings are executed: the new-married couple eat out of the ſame diſh, the bridegroom preſents the bride with ſome læpack, or pickled tea, which ſhe accepts, and returns the compliment. Thus ends the ceremony, without any of that ſubſequent riot * and reſiſtance on the part of the young lady and her female friends, with which the Sumatrian damſels oppoſe the privileges of an ardent bridegroom."

"Of the population of the Birman dominions I could only form a concluſion, from the information I received of the number of cities, towns, and villages, in the empire; theſe, I was aſſured, by a perſon who might be ſuppoſed to know, and had no motive to deceive me, amount to eight thouſand, not including the recent addition of Arracan. If this be true, which I have no reaſon to doubt, and we ſuppoſe each town, on an average, to contain three hundred houſes, and each houſe ſix perſons, the reſult will determine the population at fourteen millions four hundred thouſand. Few of the inhabitants live in ſolitary habitations; they moſtly form themſelves into ſmall ſocieties, and their dwellings thus collected compoſe their ruas, or villages; if therefore, we reckon their numbers, including Arracan, at 17 millions, the calculation may not be widely erroneous; I believe it rather falls ſhort of than exceeds the truth. After all, however, it is mere

* See Marſden's Account of Sumatra, P. 230.

conjecture,

conjecture, as I have no better data for my guidance than what has been related.

"With regard to the revenue of the Birman ſtate, I confeſs myſelf to be without the means of forming even a rude eſtimate of the amount. According to the ſacred law, in the chapter which treats of the duties of a Monarch, Dhaſameda,* or a tenth of all produce, is the proportion which is to be exacted as the authorized due of the government: and one-tenth is the amount of the King's duty on all foreign goods imported into his dominions. The revenue ariſing from the cuſtoms on imports, and from internal produce is moſtly taken in kind, a ſmall part of which is converted into caſh, the reſt is diſtributed, as received, in lieu of ſalaries, to the various dependants of the Court. Princes of the blood, high officers of ſtate, and provincial governors, receive grants of provinces, cities, villages, and farms, to ſupport their dignity, and as a remuneration of their ſervices: the rents of theſe aſſignments they collect for their own benefit. Money, except on preſſing emergency, is never diſburſed from the royal coffers; to one man the fees of an office are allotted: to another ſtation where certain impoſts are collected: a third has land: each in proportion to the importance of his reſpective employment: by theſe donations, they are not only bound in their own perſonal ſervitude, but likewiſe in that of all their dependants: they are called ſlaves of the King, and in turn their vaſſals are denominated ſlaves to them: the condition of theſe grants include alſo ſervices of war, as well as the duties of office. Thus the Birman government exhibits almoſt a faithful picture of Europe in the darker ages, when, on the decline of the Roman empire, the principles of feodal dependance were eſtabliſhed by barbarians from the north.

"Although it ſeems difficult, and perhaps impoſſible, under ſuch a ſyſtem, to aſcertain, in any ſtandard currency, the amount of the royal revenue, yet the riches, which the Birman monarch is ſaid to poſſeſs, are immenſe. A ſuppoſition that may readily be admitted, when it is conſidered that a very ſmall ſhare of what enters his exchequer, returns into circulation. The hoarding of money is a favourite maxim of oriental ſtate policy: an eaſtern potentate cannot be brought to comprehend, that the diffuſion of property among his ſubjects is a ſurer ſource of wealth to himſelf, and of ſecurity to his throne, than the poſſeſſion of Lydian treaſures, locked up in vaults, and concealed in ſecret receſſes, contrived by ſordid avarice and fooliſh cunning."

Of the general diſpoſition of this people we have the following account:

"It has already been noticed, that the general diſpoſition of the Birmans is ſtrikingly contraſted with that of the natives of India, from whom they are ſeparated only by a narrow range of mountains, in many places admitting of an eaſy intercourſe. Notwithſtanding the

* See Appendix.

ſmall

ſmall extent of this barrier, the phyſical difference between the nations could ſcarcely be greater, had they been ſituated at the oppoſite extremities of the globe: the Birmans are a lively, inquiſitive race, active, irraſcible, and impatient: the character of their Bengal neighbours is too well known, as the reverſe, to need any delineation: the unworthy paſſion of jealouſy, which prompts moſt nations of the eaſt to immure their women within the walls of an haram, and ſurround them with guards, ſeems to have ſcarcely any influence over the minds of this extraordinary and more liberal people. Birman wives and daughters are not concealed from the ſight of men, and are ſuffered to have as free intercourſe with each other as the rules of European ſociety admit; but in other reſpects women have juſt reaſon to complain of their treatment: they are conſidered as not belonging to the ſame ſcale of the creation as men, and even the law ſtamps a degrading diſtinction between the ſexes: the evidence of a woman is not received as of equal weight with that of a man, and a woman is not ſuffered to aſcend the ſteps of a court of juſtice, but is obliged to deliver her teſtimony on the outſide of the roof.

"The cuſtom of ſelling their women to ſtrangers, which has before been adverted to, is confined to the loweſt claſſes of ſociety, and is, perhaps, oftner the conſequence of heavy pecuniary embarraſſment than an act of inclination: it is not, however, conſidered as ſhameful, nor is the female diſhonoured: partly, perhaps, from this cauſe, and partly from their habits of education, women ſurrender themſelves the victims of this barbarous cuſtom with apparent reſignation; it is alſo ſaid that they are very ſeldom unfaithful to their foreign maſters; indeed they are often eſſentially uſeful, particularly to thoſe who trade, by keeping their accounts and tranſacting their buſineſs: but when a man departs from the country, he is not ſuffered to carry his temporary wife along with him: on that point the law is exceedingly rigorous: every ſhip, before ſhe receives her clearance, is diligently ſearched by the officers of the cuſtom-houſe: even if their vigilance were to be eluded, the women would be quickly miſſed: and it would be ſoon diſcovered in what veſſel ſhe had gone, nor could that ſhip ever return to a Birman port but under penalty of confiſcation of the property, and the infliction of a heavy fine and impriſonment on the maſter: female children alſo, born of a Birman mother, are not ſuffered to be taken away, men are permitted to emigrate: but they think that the expatriation of women would impoveriſh the ſtate by diminiſhing the ſources of its population.

"One vice is uſually the parent of another: the Birmans, being exempt from that of jealouſy, do not reſort to the diabolical practice of emaſculating male children, to educate them as ſpies over their women. Chaſtity, they know, is more ſafely guarded by principles of honour and attachment than by moats or caſtles. When Arracan was conquered by the Birmans, ſeveral eunuchs were made priſoners belonging to the prince of the country, who had adopted that degenerate cuſtom of Mahomedan growth. Theſe people are maintained by the Birman monarch rather as memorials of his conqueſt, than for any ſervices

vices they are required to perform. Infidelity is not a characteriſtic of Birman wives: in general they have too much employment to leave leiſure for the corruption of their minds. A woman of the higheſt rank ſeldom ſits in idleneſs at home: her female ſervants, like thoſe of Grecian dames of antiquity, ply 'the various labours of the loom,' whilſt the miſtreſs ſuperintends and directs their induſtry. On the occaſion of a former viſit to the mother of the preſent Queen, we obſerved, in one of the galleries of her palace, three or four looms at work, wrought by the damſels of her houſhold. Weaving is chiefly a female occupation. Moſt Birman families make all the cotton and ſilk cloth that is required for their domeſtic conſumption.

"The Birmans, in ſome points of their diſpoſition, diſplay the ferocity of barbarians, and in others, all the humanity and tenderneſs of poliſhed life: they inflict the moſt ſavage vengeance on their enemies; as invaders deſolation marks their track, for they ſpare neither ſex nor age; but at home they aſſume a different character; there they manifeſt benevolence, by extending aid to the infirm, the aged, and the ſick: filial piety is inculcated as a ſacred precept, and its duties are religiouſly obſerved. A common beggar is no where to be ſeen: every individual is certain of receiving ſuſtenance, which, if he cannot procure by his own labour, is provided for him by others."

There is one prominent trait in the character of the Birmans, which is highly honourable to them, their hoſpitality and attention to ſtrangers. Of the extent of their territory no accurate calculation has been made.

"It is difficult to aſcertain with preciſion the exact limits of the Birman empire. Dr. Buchanan, who accompanied me, ſought for geographical information with the moſt diligent inquiry: he procured, but not without conſiderable trouble and expence, ſketches of every part of the Birman territories: and he has tranſmitted the materials which he thus collected to the Eaſt-India Company. Thoſe ſketches, however, being contained in various and detached pieces, not forming any connected body, nor yet reduced to a graduated ſcale, can hardly be brought into the ſhape of a regular map without the aid of ſome further communications: they are, nevertheleſs, documents of much intrinſic value and importance: it is, therefore, to be hoped that, with the aid of ſome additional lights, a vacuum on the terreſtrial globe will, ere long, be filled up, and a portion of the earth delineated, which heretofore has been very imperfectly known. On a probable calculation, from Dr. Buchanan's papers, of the extent of the preſent Birman empire, it appears to include the ſpace between the 9th and 26th degrees of north latitude, and between the 92d and 107th degrees of longitude, eaſt of Greenwich, about 1050 geographical miles in length, and 600 in breadth: theſe are the aſcertainable limits, taken from the Birman accounts; but it is probable that their dominions

ſtretch ſtill farther to the north. It ſhould, however, be remarked, that the breadth often varies, and is, in many places, very inconſiderable, on what is called the eaſtern Peninſula."

Major Symes had occaſion to obſerve, that the miſchievous ſpirit of the French had extended its baneful influence even to this diſtant country, where it had made unfavourable and falſe impreſſions reſpecting England in the minds of the Birman miniſters. This appeared in ſome queſtions which were put to him from authority at his public reception.

"I had afterwards occaſion to know, that the unremitting and reſtleſs induſtry of French propagators had prevaded even this remote region, and though, in ſuch a country, they dare not avow their equalizing principles, they left no art unpractiſed."

The trial by ordeal is ſtill in uſe in the Birman empire, as it is, to a certain extent, in all other countries of the eaſt where the Hindoo religion prevails.

"During the time that the Engliſh deputation was at Ummerapoora, Captain Thomas witneſſed, at Rangoon, a remarkable inſtance of a trial by the ordeal of water; the circumſtances of which he thus related to me: two women of the middling claſs litigated a ſmall property before the Court of Juſtice, and as the Judges found great difficulty in deciding the queſtion of right, it was, at length, agreed, by mutual conſent, to put the matter to the iſſue of an ordeal. The parties, attended by the officers of the Court, ſeveral Rhahaans, or prieſts, and a vaſt concourſe of people, repaired to a tank, or pond, in the vicinity of the town. After praying to the Rhahaans for ſome time, and performing certain purificatory ceremonials, the litigants entered the pond, and waded in it, till the water reached their breaſts; they were accompanied by two or three men, one of whom placing the women cloſe to each other, and putting a board on their heads, at a ſignal given, preſſed upon the board till he immerſed them both at the ſame inſtant. They remained out of ſight about a minute and a half, when one of them, nearly ſuffocated, raiſed her head, whilſt the other continued to ſit upon her hams at the bottom, but was immediately lifted up by the men; after which an officer of the Court ſolemnly pronounced judgement in her favour, and of the juſtice of this deciſion none of the bye-ſtanders appeared to entertain the ſmalleſt doubt, from the infallibility of the proof which had been given."

The game of cheſs, it ſeems, is underſtood and played by the Birmans.

"I had an opportunity, at Rangoon, of obſerving that the Birmans of diſtinction played at cheſs, a circumſtance which, from our ſecluded ſituation at the capital, had eſcaped my notice. This game is held in high eſtimation among the ſuperior ranks: the board they uſe is exactly ſimilar to ours, containing 64 ſquares, and their number of troops

the

the ſame, 16 on each ſide, but the names, the power, and diſpoſal of them differ eſſentially: the king and his miniſter (a queen is never introduced by the orientals) are mounted on elephants; theſe are defended by two caſtles or yettay, two knights on horſeback, mene, two officers on foot, one called Meem, the other Chekéy, and eight maundelay, or foot ſoldiers: the forces of each party are arranged on three lines, by which eight ſquares remain unoccupied; none of the pieces poſſeſs equal force with our queen; and this reſtricted operation renders the Birman mode of playing more complex and difficult than ours. The Birmans affirm that it is a game of high antiquity, and that it is acknowledged and authorized by their ſacred writings, although every play of chance is prohibited. This teſtimony confirms the opinion of the late Sir William Jones, that cheſs was invented in India, and is not, as generally imagined, of Perſian origin: the Birmans call it Chedreen, a word that bears ſome reſemblance to the name which is given to the game in moſt other parts of the world."

We ſhall conclude our account of this highly amuſing, intereſting, and inſtructive volume, with the author's ſtatement of the importance of a good underſtanding between the Britiſh and Birman governments.

"Britiſh India is more deeply concerned in her commerce and connection with that part of the Birman empire called Pegue, than many perſons, in other reſpects intimately verſed in the affairs of India, ſeem to be aware. This intereſt points to three diſtinct objects; firſt, to ſecure from that quarter regular ſupplies of timber for ſhip building, without which the Britiſh marine of India could exiſt but on a very contracted ſcale; ſecondly, to introduce into that country as much of our manufactures as its conſumption may require, and to endeavour to find a mart in the ſouth-weſt dominions of China, by means of the great river of Ava; thirdly, to guard with vigilance againſt every encroachment or advance, which may be made by foreign nations to divert the trade into other channels, and obtain a permanent ſettlement in a country ſo contiguous to the capital of our poſſeſſions. This laſt conſideration ſuperſedes all others in the magnitude of the conſequences that might ultimately reſult from it.

"It is impoſſible to impreſs my reader by any ſtronger proof with the vaſt importance of Pegue trade than briefly to ſtate, that a durable veſſel of burthen cannot be built in the river of Bengal, except by the aid of teak plank, which is procurable from Pegue alone; and that if the timber trade with that country ſhould by any act of power be wreſted from us, if it ſhould be loſt by misfortune, or forfeited through miſconduct, the marine of Calcutta, which of late years has proved a ſource of unexampled proſperity to our principal ſettlement, eſſentially benefited the parent country, and given honourable affluence to individuals, muſt be reduced nearly to annihilation, without the poſſibility of our being able to find any adequate ſubſtitute for the material of which we ſhould be deprived. Within the laſt ſix years,

ſome of the fineſt merchant ſhips, ever ſeen in the river Thames, have arrived from Calcutta, where they were built of teak timber; and, after delivering valuable cargoes in London, were uſefully employed in the ſervice of the State; nor would the deſtruction of the Pegue trade be confined ſolely, in its effects, to Bengal: the other ſettlements would ſenſibly ſhare in the loſs. Madras is ſupplied from Rangoon with timber for all the common purpoſes of domeſtic uſe; and even Bombay, although the coaſt of Malabar is its principal ſtore-houſe, finds it worth while, annually to import a large quantity of planks from Pegue."

Major Symes returned to Calcutta on the 22d of December, after an abſence of ten months.

ART. V. *Philoſophy of Mineralogy.* By Robert Townſon, L. L. D. 8vo. PP. 219. White. 1798.

IT appears, from the author's preface, that this little performance is the outline of a larger work which he had propoſed to publiſh, and which was to have been accompanied with a deſcriptive catalogue of foſſils.

"The propoſal (ſays Dr. Townſon) perfectly diſintereſted on my part, probably on account of its expence, met with too little encouragement to be executed. I am, therefore, free from my engagement; vexed, indeed, to ſee my favourite ſtudy neglected, and my project not attended to; but rejoiced at being free from the care and trouble which muſt have attended it. I have by no means altered my opinion of the great utility of the plan I propoſed to the public; but ſtill think, that, had it been properly executed, it would have greatly promoted mineralogical knowledge amongſt us, by facilitating the ſtudy of it, and by fixing the nomenclature and terminology. Many uſeful plans beſides this have failed, from having been offered in unfavourable times, through the want of ſome patron to recommend them, or from their propoſers not being advantageouſly known to the public. Concerning the preſent work, I think it proper to mention, leſt I ſhould be cenſured for treating ſome of the articles in too light a manner, that it was written in a country-town, where I could neither conſult collections, books, or men.* I have only ventured to print a ſmall edition at my own expence; and intend, ſhould it be well received, to improve and reprint it."

After ſuch confeſſions as the laſt two paragraphs contain, we ſhall not, at all, wonder at the failure of Dr. Townſon's plans. His vanity may ſuggeſt to him, that "his propoſal meets with

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* "I have juſt been informed that ſome late analyſes have ſhown that there are no ſuch earths as the Adamantine and Sydnean earths, though mentioned by me in the liſt of ſimple ſubſtances."

little

little encouragement on account of the expence." But how can that propoſer be advantageouſly known to the public, who treats ſeveral of his topics ſuperficially or defectively; who publiſhes his eſſays, ſlight or imperfect as they are; and preſumes to plead in apology for them, that they were written in a country-town, where he could neither conſult collections, books, nor men? We may aſk him, with Pope's friend, "Why then publiſh?"

To Dr. Townſon's merits the public, if we may judge from his own report, is extremely indifferent: and, with reſpect to philoſophical friends, he had none, it ſeems, to adviſe him on the ſubject. We are warranted, therefore, in concluding that, had the Philoſophy and Mineralogy been doomed to ſhare the fate of his Adamantine and Sydnean Earth, not a ſigh (except from his own boſom) would have lamented its annihilation.

The laſt ſentence, which we quoted from the preface, is ſtill more extraordinary. Dr. Townſon there intimates that, if we think proper to purchaſe the preſent impreſſion of his work, he intends to reprint it with improvements. Thus, we are expected to throw away our money in buying the five hundred copies (perhaps) now edited, "with all their imperfections on their heads," in order to pave the way for the new—the finiſhed edition, promiſed to our neighbours who ſhall, more wiſely keep their money in their purſes! Such crudities in a preface, will, often, greatly operate to the prejudice even of learned or ingenious performances.

The introductory chapter is written with elegance and preciſion. We ſhall quote a large part of it for the entertainment of the *general* reader.

"Mineralogy, the ſubject of our preſent conſideration, concerns the ſolid part of this globe which we inhabit. The field of enquiry at firſt ſight is immenſe; but various circumſtances bring it within much ſmaller limits. The greater part of the globe is covered by the immenſe expanſe of water, the ſeas; and of the remainder, the vegetable ſoil, gravel, and other looſe materials conceal ſo much, that the rocks appear but in a few places: and as our deepeſt mines are but mere ſcratches, and our higheſt alps but little excreſcences; * when perſevering ſcience ſhall have extended her reſearches from pole to pole, we muſt ſtill humbly acknowledge, that we are acquainted but with a ſmall part of its ſurface. Thus has nature here, as every where elſe, oppoſed an inſuperable barrier to human curioſity.

* "This is literally true. The deepeſt mines have not reached the ſix thouſandth part of the diſtance to the centre of the earth; and the Chimboraſſo, in South America, the higheſt mountain in the world, though 3,217 French toiſes, is but about the two-thouſandth part of the earth's diameter."

"If we take a general view of the ſurface of the earth, we find it diverſified by more or leſs extenſive and deep valleys, by plains, by gentle ſwells and hills, and by immenſe ridges and cluſters of mountains; and thus diverſified, without any apparent order, and without any ſeeming reſpect to utility. A further chaos appears upon a nearer examination, and the ſpirit of confuſion ſeems to have preſided at the creation of this part of nature. The ſtrata are broken and miſplaced; the rocks are ſeparated from their beds, and accumulated in heaps; and indubitable marks of the dominion of the ocean and of ſubterranean fires appear in many parts, which from time immemorial have been the natural birthright of the human race.

"On a cloſer examination of the materials of our globe, we find them to be very various. Some rocks are ſimple and homogeneous, ſome are compoſed of the broken fragments of others, and ſome are a mere congeries of indeterminate cryſtals. Many bear the marks of having been for a length of time the ſport of the waters; others, of having been formed in the boſom of the deep; and an immenſe quantity of marine organic bodies are found enveloped in ſolid rock, and even conſtituting rocks themſelves. Not only the productions of the ſea are found at immenſe depths incloſed in ſolid ſtone, but the vegetable productions of the tropics are frequent in our northern climates. One kind of rock covers another, and ſtrata are ſuperincumbent to ſtrata. This announces that our globe, or rather its ſurface, *is not the ſimultaneous formation of the omnipotent fiat*, but the work of ſucceſſive formation and ſubſequent changes.

"Theſe ſtrong hints, or rather indubitable proofs, of great revolutions which our globe has undergone, muſt raiſe curioſity in the moſt indolent minds; and philoſophers muſt have loſt their ſpirit of ſpeculation, to behold this ſtate of things without inquiring into its cauſes. They have not been indifferent; nor have they been deterred by the difficulty of the enquiry, but rather ſpurred on to exertion. But obſervation without diſcernment forms but a chaos in the mind; and enthuſiaſm without judgment flies from error to error. It is to ſcience that we muſt look for inſtruction. What are the primitive materials of this globe; what the produce of their deſtruction and decay; what agents have contributed to form, and what to deſtroy; on what occaſions water has been employed, and where fire has acted, are to thoſe who are unacquainted with the general doctrines of mineralogy beyond even conjecture. The firſt ſtep in this ſcience is the knowledge of the different elementary ſubſtances which belong to the mineral world; the compounds they can form; and the power and modes of action of the great laws of attraction of aggregation and combination. However numerous mineral bodies are, their elementary ſubſtances are few; and much fewer thoſe which contribute to form the great maſs of rocks and mountains. For though there are about forty in all, by far the greater part of theſe are but ſeldom found; they are rather curioſities belonging to this part of nature than conſtituents of it, and only about twelve can be conſidered as component parts or materials employed in the fabric of the globe."

The

The *ſecond* chapter treats of the elementary ſubſtances of which mineral bodies are compoſed; the *third*, of the laws of attraction, aggregation, and combination, which govern the mineral kingdom; the *fourth*, of the different kinds of minerals; the *fifth*, of ſtratification; the *ſixth*, (a very well written chapter) of mountains, hills, and the irregularities on the ſurface of the earth; the *ſeventh*, of veins; the *eighth*, of petrifactions; the *ninth*, of the exterior characters of minerals; the *tenth*, of claſſification, deſcription, and inveſtigation; the *eleventh*, of collecting ſpecimens forming cabinets, &c. and the *twelfth*, exhibits a catalogue of works in mineralogy. Dr. Townſon is, evidently, familiar with his ſubject: and, though men of ſcience will deem this little eſſay a mere ſketch, yet they muſt acknowledge it to be a ſketch by the hand of a maſter.

ART. VI. *Mordaunt. Sketches of Life, Characters, and Manners, in various Countries; including the Memoirs of a French Lady of Quality.* By the Author of Zeluco and Edward. 8vo. 3 Vols. 11. 1s. Robinſons. 1800.

THE novels of Zeluco and Edward were given to the world before the commencement of our critical labours. And the quarter from whence they were acknowledged to proceed, could not fail to procure them a numerous body of readers, among which claſs we then ſtood, and reading at that time only for amuſement or inſtruction, and not with the view of offering our opinions to the public, we confeſs ourſelves to have been pleaſed with ſome parts of thoſe works, although as *a whole* they might be ſubject to the objections of a critic. But, being unwilling to recollect any thing more than the gratification we received from the peruſal of them, we will, not at this time, recur to their cenſurable parts, when our duty does not require it, but proceed immediately to the work before us.

The ſtory of this novel, if it may be ſo called, is, unlike the former productions of the ſame writer, given in a ſeries of letters—The firſt volume contains letters from the hero of the work, "the Honourable John Mordaunt," to his friend Colonel Sommers. They are principally written from a ſmall town in Switzerland, where he was confined by an accident, which detained him there for ſome weeks. In theſe are contained a variety of anecdotes and circumſtances which occurred to him in different parts of Europe, after his friend had left the Continent to return to England. Among theſe are certain

events which paſſed at Paris during his reſidence there, which appears to have been during the very heat of the Revolution, and which, although curious in themſelves, we ſtill forbear to extract, as we doubt not, they muſt in one way or other, at different times, have fallen under the eye of moſt readers. After having finiſhed his Paris narrative, he proceeds to give his friend ſome account of a tour through Portugal and Spain, which affords the author an opportunity of making many ſarcaſtical obſervations *in his own way* on the ſuperſtition of the inhabitants, the ignorance and bigotry of the prieſts, and the formality and ſtupidity of the Court. We would extract his account of the preſent King and Queen of Spain, were it not that it would occupy more ſpace in our Number, than we generally allow to works of this deſcription. The uxorioufneſs of the one, and the profligacy of the other, are delineated in a light ſufficiently ſtrong to make them objects of pity and deteſtation. From Gibraltar he proceeds to Corſica, and was preſent at the ſiege of Calvi; his account of that event is animated and intereſting. There is, in this relation, an implied cenſure of the Viceroy, for the diſmiſſal of an Officer, which, if well-founded, requires, in our opinion, ſomething like an explanation; if otherwiſe, it ſhould not have found its way to public notice, even in the ſhape of a romance; for when places and perſons are ſo deſcribed as not to be miſunderſtood, veracity ſhould never be ſacrificed at the ſhrine of amuſement. From Corſica he embarked for Italy, and ſerved, with diſtinguiſhed reputation, as a volunteer in the Auſtrian army, againſt Bonaparte; paſſing afterwards through Vienna and Munich, he arrived at the place from whence theſe letters were written. The remainder of Mordaunt's letters in the firſt volume conſiſt of various events which occurred to him in Germany, and of his diſcovery of an emigrant lady, flying from her perſecutors in France, whom he gallantly aſſiſts in her eſcape to England. To this point we are led by Mordaunt without interruption; but we are now to expect other performers to be brought forward who take their parts in the general buſineſs. The perſon, from whom La Marquiſe hoped for protection in this country, is a Lady Diana Franklin, who is repreſented as poſſeſſing an aſſemblage of admirable qualities, and who, at the time of the Marchioneſs's arrival in London, was on a viſit to a friend in Devonſhire. The few letters, which conclude the volume, are between this lady and her friend Miſs Clifford, containing an account of the viſit of the latter to la Marquiſe, at the requeſt of Lady Diana, and her ſubſequent ſettlement with her countrywomen at Richmond.

The

The ſecond volume opens with the memoirs of the Marchioneſs, which occupy 143 pages; that they are in a high degree affecting and characteriſtic it muſt be allowed; but from the length of time this revolution has endured, and the innumerable and extraordinary events of every deſcription, public as well as private, to which it has given riſe, the human mind has been ſo amply occupied, that the ſufferings of an individual, however keen, have ceaſed to obtain that ſympathy which, in the common courſe of things, would have been moſt liberally beſtowed. Had the narrative here given been offered to us in the year 1789; it would have excited the tendereſt ſenſations; but there is no reader, in the year 1800, who is not acquainted with numberleſs inſtances of deeper affliction, and of more dire diſtreſs occaſioned by the ſame means. We do not, by theſe obſervations, intend to impute the ſmalleſt deficiency to the author in the art of intereſting the paſſions; we only mean to ſay that the materials he had to work upon were become too common to produce an object that ſhould demand univerſal admiration. The author now proceeds to introduce to us a character on which he ſeems to have beſtowed his beſt attention, and not to have beſtowed it in vain; for, taking it altogether, we are not acquainted with more exquiſite painting. It is of a Counteſs of Deaneport, a ſelfiſh, intereſted, and unprincipled woman of quality; poſſeſſing pride, underſtanding, dignity, and elegant manners, but degraded by treachery, malignity, meanneſs, and profligacy. The letter, which follows the Marchioneſs's hiſtory, is from this lady to her friend and counſellor, James Grindill, Eſq. who is attending the ſick-bed of a relation in Wales, by whoſe death he expects to be enriched. We are induced to give the following extract as eminently characteriſtic.

"In one of your letters from the Continent, there is a hint which ſhews that you had ſome idea of my having a ſcheme to promote a marriage between my ſon and Miſs Moyſton. I do not give you credit for a vaſt deal of penetration on that account. You muſt naturally have imagined that I could have no other deſign the moment you heard that I cultivated an acquaintance with her and her aunt. On what other account could I have ſubmitted to the penance of viſiting and being viſited by ſuch women? You can have no notion of their vulgarity"—She proceeds to tell him, that having invited them to her box at the opera—"you who know my averſion to be ſeen in public with any one of an unfaſhionable appearance, and have been witneſs to my ſhrinking from my own relations and old companions for no other reaſon, may have an idea of what I ſuffered from the oſtentatious familiarity of this woman; for ſhe continued ſmiling, and nodding, and whiſpering

whiſpering to me during the whole performance. The truth is, that while ſhe ſeemed to be delighted with her ſituation, and eager to catch the eyes of the ſpectators I was in agonies; yet I endeavoured to ſupport my ſpirits with the thought, that through my ſufferings, my ſon might obtain for his wife the greateſt heireſs in England. Little do children conſider what a tender and affectionate mother is capable of enduring for the laſting good of her offspring."

Our readers will not be ſurprized to find that this maternal anxiety for the advantage of her ſon, ariſes principally from the hope that by ſuch an accumulation of wealth her own annuity would be increaſed, and her influence over her ſon's purſe be retained for the gratification of her own vicious propenſities. We ſhall not pretend to give an accurate account of the whole ſtory of this very intereſting novel; ſuffice it to ſay, that we conceive the moral of it to be excellent. Vice, meanneſs, hypocriſy, and pride, are properly puniſhed, and the appropriate reward is given to virtue, honour, and excellence of every kind. Inſtead of detailing the tale itſelf, we will, as doing mere juſtice to the author, give ſome ſpecimens of his characters. The following extracts from the letter from Grindill to the Counteſs, on the death of his kinſman who diſappointed him, by bequeathing his fortune to a diſtant relation, evince an admirable knowledge of character.

"Why ſhould I expatiate on the cruel diſappointment I have met with, when I can give you a complete idea of it in three words—the man is dead!—his whole fortune is left to another, with the exception of a few legacies to poor relations, and one hundred pounds to me, to purchaſe a mourning ring. Curſe the legacy and the legator! did you ever hear of any thing ſo perfidious? I never had the leaſt ſuſpicion of the fellow whom he has appointed his heir.—How could I? He is but a very diſtant relation, of the name of Evans, a young artiſt, as poor as Job—ſaid to have genius; that alone would have prevented me from ſuſpecting him? Whoever knew fortune ſo very bountiful to genius?"

After a kind of hiſtory of this young painter, and an inſtance of his relation's caprice in rewarding another painter handſomely for giving him an excellent reſemblance of a favourite Welch poney, he thus continues,

"Did your ladyſhip ever hear of any thing ſo inconſiſtent? That the ſame man, who could behave with ſuch generoſity to a vagrant dauber, and ſhowed ſo much regard for the memory of an old horſe, ſhould be capable of the blackeſt ingratitude to his neareſt male relation; one who had hurried from the Continent on the firſt rumour of his danger; who had attended him with much aſſiduity during a tedious illneſs; who on his account had been agitated

gitated between hope and fear for months together—and, after all, to be thus treated! I hope, from the bottom of my ſoul, that the old villain is now ſuffering in the other world for all his ——. No, no, I will not carry my reſentment that length. I have ſtrong reaſons for hoping there is no ſuch place; it is beſt, on the whole, that he ſhould remain without feeling——Hang him! he never had either feeling or natural affection, otherwiſe he would not have blaſted my expectations in this manner. To maintain the appearance of genuine ſorrow, when the heart overflows with joy is a very difficult attempt. We ſee it tried every day by heirs, widows, and others, without impoſing on any mortal. I do not believe it was ever executed in a more exquiſite manner than by your ladyſhip after my lord's death. I have reaſon to believe that my attempts have been leſs ſucceſsful. I remember, one time in particular, a little before Philips (his relation) died, I ſtood at his bed-ſide, ſighing very boiſterouſly, and making every effort to muſter affliction or deſpair (if poſſible) into my countenance: I ſhall never forget the expreſſive ironical glance he threw on me. It made a tranſient impreſſion at the moment; it makes a *deeper* on recollection. I believe, in my conſcience, that the unrelenting old villain meant to ſay—"ſigh and ſob as you pleaſe, Couſin Grindill, you do not deceive me; and with all your hypocriſy, you will be confoundedly bit"——

This adverſe event, having deſtroyed all the hopes and expectations of Mr. Grindill, we find the Counteſs gradually "dropping him," to uſe a faſhionable phraſe. She had before expreſſed her impatience at his long detention at the ſick-bed of his couſin, and her apprehenſions of eventual diſappointment.

"I heartily wiſh," ſhe writes, "that this couſin of yours would conclude the buſineſs one way or other: I ſympathize with you very ſincerely. I know what horrible conſtraint it is to attend a dying relation, from whom one has expectations, during a tedious illneſs; to be obliged to wear the moſt melancholy aſpect, to ſpeak in a ſympathizing accent, to raiſe his head, to ſmooth his pillow—ah! how diſguſting! I went through the whole nauſeous proceſs in the very flower of my youth, in the laſt illneſs of my grandfather; and, after all, the ungrateful dotard left his whole fortune to my brother, who never handed him a cup of water gruel!

She now, therefore, gives him his diſmiſſal, in a manner truly conſiſtent with her general character. He had been obliged to quit the kingdom, in conſequence of his pecuniary difficulties, and, after the failure of ſome unlucky attempts upon the purſe of Lord Deaneport, the Counteſs thus concludes her laſt letter to him.

"I muſt ſay, however, that your recantation never could have come at a more unlucky moment; though, indeed, all moments ſeem

ſeem to be equally unlucky for you. I ſhould be ſorry to be thought ſuperſtitious; but it cannot be called ſuperſtition to make obſervations on events as they occur; this is the only way in which we can profit by experience. Now, one obſervation which I cannot avoid making, is, that I began to loſe my money at play, preciſely after your arrival in England, and my ill fortune continued without interruption, all the time I correſponded with you while you were in Wales.

"A ſecond obſervation, equally true, is, that I won a conſiderable ſum the very day after your ſailing from Portſmouth, and I continued to win until the night of the day on which I received your laſt letter, and then my ill luck returned. What inference can be drawn from theſe remarks, but that ſome fatality attends you, which comprehends not only your perſonal concerns, but alſo extends to all thoſe with whom you are in correſpondence.

"You will aſk, no doubt, what connection can there be, between your being in England, or your correſponding with me, and my loſſes at cards.

"This is a queſtion which I do not attempt to anſwer:—the fact is, that *I do* loſe my money when you come to England, and I win as ſoon as you ſail away. I have heard you yourſelf remark, that experience was a ſurer guide than theory. Here is a long-continued experience all going to warn me againſt any communication with you, for a conſiderable period at leaſt. You are too reaſonable, therefore, to condemn the reſolution I have formed of interrupting all correſpondence with you, until there ſhall be cauſe to think that this malignant influence, fatality, or whatever elſe it may be called, has entirely left you; and, if you ſhould attempt to tranſmit any letter to me before that period, you will be juſtly thought as criminal as if knowing yourſelf to have the plague, you ſhould thruſt yourſelf into the company of uninfected perſons; for really, I know little difference between one who is the cauſe of my loſing every ſixpence I have in the world, and one who ſends me out of the world altogether.

"You are at ſome pains to prove that your misfortunes may, perhaps, be owing to ſome extraordinary ſpite that the demon, who diſtributes good and bad fortune, has againſt *you* in particular. I confeſs I do not think that conjecture at all probable: why ſhould you ſuſpect, my dear Sir, that the devil ſhould have a particular ſpite againſt you? I know nothing you have ever done to offend him. Yet after all, if that ſhould be the caſe, you muſt admit that it forms an additional reaſon for my interrupting all further correſpondence with you; for although I do not wiſh to cultivate an acquaintance with him, yet I will avoid every thing that can have the appearance of braving him; for as it is impoſſible to know what may happen, it would be the height of imprudence to make enemies unneceſſarily."

After the hint contained in the above, we conceive the faro ladies of the Weſt, will want no precedent for "dropping," in

in the genteeleſt way poſſible, any unfortunate being who has had the ill luck to be reckoned among their dear friends, until his lack of caſh has enabled them to diſcover that he had a certain "fatality" attending him.

Although our extracts have been confined to the character of Lady Deaneport and her friend, we do not eſteem the other perſonages of this work, deficient in intereſt or in juſtneſs of delineation. Mrs. Demure, Lady Mango, Miſs Clifford, and Lady Diana, are all extremely well depicted; as are Mordaunt, Sommers, Clifford, and Mr. Proctor, among the men; indeed, upon the whole, we look upon this publication as by far the beſt of the author's productions in the novel way. As a traveller, we do not think Mordaunt equal to "Dr. Moore;" but that, *poſſibly*, (for we know not whether it be the caſe or not) may ariſe from the former deſcribing perſons and things by his fire ſide, and the other from his own obſervation. The tour through Spain and Portugal is certainly the leaſt entertaining part of the work; little is ſaid there, that has not been as well, or better ſaid before; and is no more to be compared with "Travels through Germany, &c. &c. than the "Tour" of Henry Wigſtead is to the Tour of Mr. Gray.

We were ſurprized at a little want of *attention* in the author, when he makes Grindill go to *Portſmouth* to take ſhipping for Hamburgh. Surely it is not uſual for ſingle paſſengers to ſail from that port to Germany! The Marchioneſs, too, ſails from *Plymouth* to go to Ruſſia. A Frenchman might with equal propriety ſend his hero from Paris to Marſeilles to embark for England. We hope not to be thought faſtidious by this obſervation; but when authors chuſe to be particular in their names of places, we wiſh to ſee them ſomewhat attentive to the probability of the thing.

We muſt here conclude our notice of this work; but we will not do it without offering to the author, our thanks for the amuſement and inſtruction we have received from it, as well as for the moral it inculcates; which we cannot explain better than in his own words.

"It requires no penetration to perceive that uprightneſs, integrity, and ſomewhat of an independent ſpirit, lead with more certainty, even to *worldly* proſperity, than hypocriſy, fraud, and fawning. Independent, therefore, of what will moſt *aſſuredly* take place in a future ſtate, no perſon of a cultivated underſtanding, and thorough good ſenſe, will chuſe the three latter for his guides."

ART.

ART. VII. *Obſervations on the Produce of the Income Tax, and on its Proportion to the Whole Income of Great Britain. A new and corrected Edition, with conſiderable Additions reſpecting the Extent, Commerce, Population, Diviſion of Income, and Capital of this Kingdom.* By the Rev. H. Beeke, B. D. 8vo. PP. 185. 3s. Wright. 1800.

MR. Beeke here enters into a very laborious and deep inveſtigation of a very intricate, but very important, and intereſting ſubject, which he diſcuſſes with equal ability and temper. The difficulty of ſuch a diſcuſſion conſiſts chiefly in the impediments which ſubſiſt to the acquiſition of data ſufficiently fixed and accurate to give a degree of certainty and ſtability to the concluſions deduced from them. Of this difficulty no political arithmetician has been more aware than Mr. Beeke, who, therefore, with an honourable diffidence, rather propoſes conſiderations for the deciſion of others, than comes to any poſitive deciſion himſelf, even on thoſe points where his ground of calculation is moſt tenable and firm. The main object of this tract is to ſhew that Mr. Pitt had over-rated the amount of taxable income, in the kingdom, and, conſequently, the produce of the income-tax, which, according to the calculations of Mr. Beeke, cannot, if fairly paid, yield much more than ſix millions and a half. This defalcation of the original eſtimate of the Premier, our author ſuppoſes to proceed, firſt, from the abatements allowed after the bill was brought into the Houſe of Commons, and ſecondly, from an inattention to the general diffuſion and diviſion of property, which tend conſiderably to enlarge the number of individuals, either wholly exempt from the operation of the act, or ſubject only to a ſmaller rate of contribution than that to which the Miniſter had ſuppoſed them to be ſubject. How far this is really the caſe, muſt depend on the accuracy of the data on which our author's calculations are founded, and of thoſe we have not the means of forming a correct judgement.

But though Mr. B. reduces the ſuppoſed amount of taxable income, it muſt not be imagined that he diſagrees with the Miniſter as to the extent of the national wealth, and of the national reſources; ſo far from it, that he carries theſe, in many inſtances, even farther than Mr. Pitt himſelf; and the picture which he preſents, a picture not haſtily ſketched by the pencil of caprice, but drawn by the deliberate hand of judgement, cannot be contemplated without the moſt grateful emotions by any true Briton.

A very groſs error of Mr. Arthur Young on the ſubject of tithes

tithes (a ſubject which ſeems to have led all the agents of the Board of Agriculture *out of their depth)* is detected and corrected in the author's conſideration of Mr. Pitt's eſtimate.

"In the third article of this eſtimate, the income derived from tithes is eſtimated at 5,000,000l. on the authority of Mr. A. Young; who, more than twenty years ago, ſtated this as their annual produce.

"By what conjectures, or computations, Mr. Arthur Young was induced to aſſert that the annual produce of tithes amounted to 5,000,000l. I confeſs I am utterly at a loſs to imagine; and the more ſo, becauſe I ſhall bring proofs little ſhort of demonſtration, that, even now, the *groſs* income derived from them by both clergy and lay impropriators is not at moſt more than 2,850,000l.*; and that, after deducting taxes, and other diſburſements, the clear income ſcarcely exceeds *one half* of Mr. A. Young's very exaggerated eſtimate."

The groſs exaggerations and extreme ignorance of Mr. Middleton, as diſplayed in his "View of the Agriculture of Middleſex," are next expoſed, and holden up to that mixture of indignation and contempt which they are ſo well calculated to excite. We are truly concerned to be reduced to the neceſſity of reminding ſo reſpectable a ſociety as the Board of Agriculture of the old admonition—Ne ſutor ultra Crepidam; but really when they beſtow *gold medals* on ſuch writers as Mr. Middleton, ſuch an admonition is highly requiſite. Mr. Middleton had eſtimated the income, derived by landlords from their lands, at no leſs than 42,000,000l.; Mr. Beeke ſhews the groſs abſurdity of this eſtimation, and reduces the ſum to 20,000,000l. which is certainly much nearer the truth. Mr. M. had eſtimated the whole of England and Wales at 46,916,000 acres, whereas Mr. B. clearly ſhews that they contain no more than 38,500,000. Again Mr. M. rates the population of London and Middleſex at 650,000 ſouls; but Mr. B. ſtates it at 1,000,000; and we much queſtion whether even this eſtimate is not too low. In ſhort, never did

* "This income is almoſt equally divided between the clergy and laity; for, on an inveſtigation of various facts reſpecting the ſtate of this property, I find it very probable that the parochial clergy derive at preſent from tithes, ſtill payable, an income of about 1,350,000l.; that lay impropriators receive about 1,200,000l.; and the leſſees of tithes belonging to the ſuperior clergy and the univerſities, about 300,000l. a year, of which they pay for reſerved rents, and fines to the leſſors, about a third part; that is, 100,000 a year. Deductions muſt be made for taxes, poor-rates, and other aſſeſſments, which collectively will take off at leaſt 12 per cent."

we

we meet with a more inaccurate writer than this ſelf-ſufficient land-ſurveyor; never was a man more confident in aſſertion, nor more deficient in proof!

On the ſubject of population Mr. Beeke appears to have beſtowed very great attention, and the reſult of his enquiries is highly ſatisfactory. He concludes that England and Wales contained no leſs than 220,000 labouring families, or 1,100,000 individuals, more, in the period from 1794 to 1798 than in the period from 1779 to 1783; and he conceives, that our population in England and Wales is at preſent encreaſing at the rate of about 120,000 annually ſubject to no other abatement than a proportion of the military and ſeafaring loſs, which, both together, ſo far as they affect this kingdom only, cannot have exceeded ten or fifteen thouſand a year. But on this intereſting topic we ſhall ſuffer the author to ſpeak for himſelf.

"In attempting to calculate from data, which had never before been made uſe of, I could not hope to eſcape ſome errors, which fuller information and repeated conſideration of the ſubject have enabled me to detect. But it is no ſmall gratification to me to be able to ſay that I was not betrayed into any exaggeration. I have ſince collected a conſiderable body of evidence, which, when properly examined, uniformly confirms my aſſertion, that the population of England and Wales is really not much leſs than 11,000,000; and ſhows that a greater portion of it is *agricultural* than I even ventured to ſuppoſe; and that it has been, and *ſtill* is, increaſing with a rapidity which far exceeds the opinions that are generally entertained reſpecting it.

"I ſhall not detain the reader from the immediate object of inquiry by any minute detail of the facts on which theſe aſſertions are founded; becauſe I hope that a ſhort time will enable me to offer to the public, a "View of the Progreſs and preſent State of the Population of England and Wales," which will contain authentic documents that confirm all I have ſaid on this ſubject in its fulleſt extent.

"From theſe documents, it will appear probable that the population of England and Wales (which is generally admitted to have been about 6,500,000 in the year 1700, and which rather diminiſhed till after the peace of Utrecht), had, in the year 1757, when the militia was firſt raiſed by ballot, increaſed to rather more than eight millions. From that time to the end of the American war, the increaſe amounted to about one million; and ſince the concluſion of that war, has amounted to almoſt two millions more, making the preſent number between 10,500,000 and 11,000,000. It is alſo probable that this increaſe is now continuing at the rate of conſiderably more than 100,000 annually, after deducting all commercial and military waſte.

"The cauſes of this rapid increaſe are not at all difficult to explain;

plain; and the proofs of it reſt on the militia liſts and others of a ſimilar kind; on parochial regiſters; on the proportion of houſes aſſeſſed to the whole number; on the diſtribution and employments of the people; and on a compariſon of thoſe documents with actual enumerations.

"If it had occurred to Dr. Price to refer to the militia liſts, or even only to ſtate his argument from aſſeſſed houſes, by ſeparate counties, inſtead of reaſoning from the aggregate number, there can be little doubt but that he would immediately have diſcovered the cauſes of his miſtake, in calculating the population at little more than half the true number when he wrote; and the general prejudices on this ſubject would long ſince have been removed.

"In the premiſes on which he founded his calculation of the population of Middleſex and London, there are three very important and demonſtrable miſtakes, by which the number depending on that calculation is reduced more than one-fifth.

"London and Middleſex increaſed very rapidly during the early part of the preſent century, but diminiſhed for a conſiderable ſpace of time after the ruinous South Sea year, and have again very remarkably increaſed ſince 1770.

"The population of both together was

in 1700 about	620,000
in 1722 - -	800,000
in 1748 - -	750,000
in 1799 -	1,000,000."

In eſtimating the ſalaries and fees of individuals employed by Government, he introduces the following very pertinent remark, which we ſtrenuouſly recommend to all the admirers of the French Revolution, and of Thomas Paine's "*cheap form* of government."

"In almoſt every other country but Great Britain a far greater ſum, in proportion to the general income, ought to be allowed for thoſe perſonal ſervices than is neceſſary in the preſent computation.

"How much theſe expences would be increaſed, by adopting the principle of general *political equality*, may be judged by the following inſtance. Among other popular meaſures of the conſular government of France, there is one which has been very recently adopted, and by which there will be a great ſaving of the public money. In lieu of an enormous departmental eſtabliſhment, which for nine or ten years has waſted the wealth of France, the old ſyſtem of Intendants is reſtored under the new name of Prefects; who, together with Sub-prefects, &c. &c. tranſact the principal buſineſs with reſpect to public works, &c. and act as commiſſioners for directing the aſſeſſment of taxes, and hearing appeals reſpecting them. All this buſineſs is, hereafter, to coſt the French nation no more than the *comparatively moderate* ſum of about *one million ſterling* annually. In Great Britain the whole of this ſervice is

done by perſons of the higher claſſes: and, in almoſt every inſtance, is done without *any pecuniary recompence* at all—without even an indemnification for their neceſſary expences."

Towards the concluſion of this tract, there are ſome very judicious remarks on the unequal operation of the income tax, ariſing from the rate of payment not being duly proportioned to the ability to pay. It always appeared to us that the exaction of the tenth part of a man's income who had leſs than 400 or 500l. per annum, muſt ſubject him to greater inconvenience than any to which the exaction of a ſimilar proportion of the higher rates of income could poſſibly ſubject their poſſeſſors. We always, too, were of opinion, that no individual in the kingdom ſhould be exempted from ſome contribution (however trifling) to the public exigencies, in order that he might feel that he had an intereſt in the country, and a duty to diſcharge towards her. So far, then, we agree with Mr. B.* "that as the ſcale begins too late, ſo it ſtops too ſoon;" though with him we are aware of the extreme difficulty of providing a remedy for ſuch inequalities.

"For obvious reaſons, reſulting from theſe remarks, the progreſſion of the ſcale, in point of common equity, ought to be more *equable* than it now is. A family of 105l. a year income, is probably not ſo well able to pay the ſame ſum to this tax as one of 90l. a year, if the former keep a maid-ſervant, and the latter do not keep one; a difference which generally exiſts between their ways of living. And for many ſimilar reaſons, on a fair analyſis of the expenditure of different claſſes, it will be found that even if the tax were equally levied from its commencement, there would no families on whom it would bear ſo heavily as thoſe between 3 and 400l. a year, becauſe there are none whoſe incomes are ſo inadequate to their ſtations and general habits of life.

"I could therefore very much wiſh that the ſcale ſhould be extended from 50 to 500l. a year; and, if the progreſſion of it were altered, this might not only be done without diminution of the total produce; but the ſcale would become more equitable, and far more productive.

"It appears to me that by ſome inadvertence, or miſapprehenſion, the preſent progreſſion of the ſcale is exactly the reverſe of what in theory it ought to be. The principle of an abatement is, I preſume, adopted upon an idea, that in proportion as the incomes are ſmaller, there is leſs ability to pay. In that caſe the rate of abatement, inſtead of being *greateſt* at the point where it commences, that is, between 200 and 195l. a year, ought, beyond a doubt, to be *leaſt* there; and to increaſe as the incomes diminiſh, inſtead of being in its preſent form.

"But if the rate of increaſe in the ſcale, inſtead of being reverſed, were only made equal through its whole preſent extent,

then the ſame income which now pays only 1,857,000l. would pay no leſs than 2,814,000; and if the ſcale were reverſed, it would pay almoſt 5,000,000l. which if added to the 4,690,000l. paid by thoſe who are aſſeſſed at full 10 per cent. would be about 9,650,000l. *, ſubject to expences of collection. But a more equable ſcale, though leſs productive, would for many reaſons be far more eligible."

We ſhall finiſh our account of this highly uſeful and meritorious work with ſome of the author's concluding reflections, which will prove him to be as loyal a ſubject, as the extracts which we have made have ſhown him to be an able writer. After ſtating that having, with the aid of the ſame data and the ſame reaſoning, as he has now employed, been enabled to predict the reſult of the triple aſſeſſment; and having been equally ſucceſsful in ſome other calculations of a ſimilar nature, he was emboldened to ſtand forward with ſmoe confidence on the preſent occaſion.

" In both inſtances the chief cauſe of the miſtake has been preciſely the ſame: in both it has originated in very exaggerated notions of the wealth and incomes of the *higher* claſſes, when compared with thoſe of the whole community. Such miſtakes are at all times miſchievous, becauſe in the beſt times they have a tendency to introduce political regulations, founded on an erroneous hypotheſis; but they muſt be peculiarly miſchievous ſo long as the ſpirit of ſpeculative anarchy retains any portion of its recent activity, and endeavours to exert its malignant influence over the minds of the populace.

" A part of the firſt edition of this pamphlet was printed before Mr. Pitt's ſpeech in June 1799, in which he took credit for the produce at 7,500,000l. By that ſpeech I was confirmed in my own calculations on this ſubject, and the event has proved that they were not greatly erroneous. If my opinion had been founded on any circumſtances tending to depreſs the national ſpirit; to repreſent us as exhauſted, enfeebled, impoveriſhed, and unable to perſevere in the glorious ſtruggle which we have hitherto made with ſo much energy, for our own political exiſtence, and for the general liberty of Europe; if it were not, on the contrary, founded on a conviction that we have been chiefly involved in this conteſt from the general ignorance on the continent of our real ſtrength; from a belief that our ſyſtem of finance was founded on a baſis

* " It is, I think, very evident that the produce of the tax would not have fallen much below Mr. Pitt's original ſtatement, if the ſcale of abatement had not decreaſed ſo rapidly in the upper part of it, and if the modifications reſpecting timber, aſſeſſed taxes, agricultural incomes, and children, had not been ſubſequently introduced."

little more real than the gold-mines of Miſſiſſippi; and that the ſmallneſs of our numbers made it preſumption in us to aſpire to more than a very ſubaltern place among the nations of Europe; if I were not convinced, and able to demonſtrate, that theſe notions, reſpecting us, are in every reſpect falſe, I ſhould probably have refrained from publiſhing my ſentiments, and ſilently lamented the approaching miſeries of my country.

"Europe ſtill looks to *us* for help; notwithſtanding the military ſucceſſes which have ſo wonderfully changed the ſcene, ſhe ſtill depends on us; and an idea that we have even a ſlowly-diminiſhing ability to carry on the war, might, even now, occaſion a very miſchievous deſpondence on one part, and obſtinacy on the other. I rejoice to ſee the ſelf-confiding energy of Britons!—to ſee that we are triumphant becauſe we dare be ſo;

——Ego me nunc denique natum
Gratulor!

"If ever there was a ſeaſon for glorying in the national character, it is now. We have reſiſted violence with firmneſs; we have heard without diſmay the threats of a nation which was ſweeping mankind from the earth; we have ſeen powerful kingdoms hiding their heads like the oſtrich, and yet leaving themſelves expoſed to deſtruction; we haye been deſerted, left alone to fight againſt the enemy of laws and of religion; yet *we* have never meanly ſhrunk from the conteſt!

"To the intrinſic power of the nation; to its morals; to the adminiſtration of public affairs; to the exalted character placed by Providence on the throne of this country, and protected by his care, we owe theſe unparalleled bleſſings.

"If, in the courſe of this pamphlet, I have expreſſed opinions contradicting thoſe which have been ſanctioned by great authority; yet I hope I have not done it in a captious or contentious manner. It cannot be the lot of any one man, however great his talents, to act every part in the drama of ſocial life; and much muſt be left to others who may neither be equally able, nor equally diligent. Next in point of merit to the important meaſure of providing for the gradual extinction of the old public debt, which Mr. Pitt propoſed with ſo much good ſenſe, and has perſevered in with ſo much honour, is his preſent plan for preventing, as much as poſſible, the dangerous accumulation of a new one. The income tax is founded in moral equity, and political wiſdom; and heavy as it is, the people do not murmur at it, becauſe they ſee its neceſſity; and I ſhould be more ſorry that it has failed, (and muſt, under *any prudent* modifications ſtill fail) of being ſo productive as was expected, if I did not know that this failure, inſtead of being a reaſon for deſpondency, is chiefly occaſioned by circumſtances which ought to give additional confidence—by more general diffuſion of wealth among a greater number of inhabitants. It has been too much the faſhion of late to magnify, either from malignity or from ignorance, the diſparity of human conditions. If the

diviſion

diviſion of income among us were really ſo unequal as it is continually repreſented by declaimers, where would thoſe myriads of the middle claſs have been found, who have armed at their own expence for the general protection? If the inequality of income has been increaſing, how is it that all taxes on articles of univerſal conſumption are hourly more productive, while thoſe of an oppoſite kind are many of them diminiſhing? that, with reſpect to new taxes, thoſe which bear on the general population uſually exceed, or at leaſt, equal expectation; while thoſe which bear on articles of limited uſe, or, like this, are founded on a ſpeculation of greatly concentrated income, almoſt always fall ſhort of the firſt calculations?"

ART. VIII. *Iriſh Purſuits of Literature, in A. D.* 1798, *and* 1799. *Conſiſting of Tranſlations, Second Thoughts, Rival Tranſlations, The Monſtrous Republic, Indexes.* 8vo. Wright. 1799.

THIS is a deſultory, but a very ingenious performance. As the title-page gives us to underſtand, it conſiſts of a variety of ſcraps; ſcraps, however, which we have examined with pleaſure and ſatisfaction, and from which we have derived much information. The author hath obſerved little or no method in the arrangement of his materials; and we cannot be expected to reduce them to order: we ſhall at once, therefore, and without ceremony, cite ſuch paſſages as may inſtruct or entertain our readers.

"POSTSCRIPT TO THE ADVERTISEMENT.

"It was not my intention to have entered into any diſcuſſion of the momentous queſtion of an Union, in the preſent publication, reſerving that for a more elaborate work, now in conſiderable forwardneſs, intitled, Quæries Political and Philoſophical, in which I have endeavoured to aſcend to firſt principles, and original writers, reſpecting the conſtitution of human nature, and the foundation of political regimen or civil government; the following anecdote, however, is ſo curious, that I ſhould think myſelf culpable were I to withhold it from the public, until that work ſhall be ſubmitted to their cognizance.

"The late EDMOND BURKE, that celebrated orator and ſtateſman, to whoſe influence principally, with the Britiſh Cabinet, may be aſcribed the grant of the Elective Franchiſe to the Roman Catholics of Ireland, in the memorable year 1793; (ſee Rival Tranſlations) at an earlier period, appears to have been a well-wiſher to the Parliamentary Union of the ſiſter kingdoms of Great Britain and Ireland. In the year 1761, he came over to Ireland, in the train of Lord Halifax, then Viceroy, and in a confidential letter, written by him to the Rev. William Dennis, the friend and companion of his youth, when through

his intereſt he had been appointed ‘ Maſter of the Free School of Naas,’ in the Dioceſe of Kildare, (who was afterwards made chaplain to Lord Townſhend, during his adminiſtration in Ireland, and beneficed by government) after detailing the ſteps he had taken to procure Mr. D. that appointment, and the patronage of the Biſhop of Kildare, through the mediation of ‘ Mr. O'Hara,’ Mr. Burke concludes with the following remarkable expreſſion of his ſentiments reſpecting Iriſh public affairs:”

‘ *Dear Dennis*,

‘ I muſt defer, for the preſent, the account you deſire of *public affairs*, as I have ſomething more intereſting to you about *your own*,’ —‘ as to public affairs, I have very little to ſay. Before *your country politicians* are ſo angry about an *Union*, they ought to be ſure that it will be a *prejudice* to them, and that it will be *offered* to them. It is an odd dread of a beggar, that a rich merchant intends to enter into partnerſhip with him! What the *effect of a Union* would be, is a matter of deep and difficult enquiry: but you may depend upon it, that, at *preſent*, there is not the leaſt thought of it entertained, either *here*, (*Dublin Caſtle*) or in *England*.

‘ Dr. *Lucas* makes a wretched figure in the *Houſe*, (*of Commons*); he cannot ſpeak, and he will not be ſilent: mean time his phyſical reputation ſeems to decline nearly as faſt as his political.

‘ My eyes are ſtill very ſore—I hope by this time, I may congratulate Mrs. *Dennis* on the birth of a ſon.

‘ I am, yours moſt affectionately,

Nov. 7, (1761.) E. BURKE.

‘ Your friend *Garret* (*Burke*, his brother,) deſires to be remembered.’

“ This letter was directed to Mr. Dennis, at Clonmell, where he had been for ſeveral years, uſher of the Latin School;—it is copied by another hand, but the *corrections* throughout, the *ſignature* E. Burke, the *date*, and the *poſtſcript*, are in his own hand-writing.—It is a curious and valuable document indeed, and muſt ſurely have great weight, at the preſent momentous criſis, in conciliating the minds of the Iriſh Catholics eſpecially, towards the grand imperial meaſure of Union, when coming ſo unequivocally recommended, from ſo ſteady a friend, and ſo powerful a ſolicitor for their emancipation as Mr. Burke.

“ The authenticity of this document is vouched by the original letter itſelf, now returned to the proprietor, my reſpected friend, William Smyth, Eſq. No. 7, Granby-Row, Dublin.”

Auguſt 20, 1799.

“ The Sign of the Prophet Daniel. As the ſign of the prophet Jonah was given in wrath; ſo the ſign of the prophet Daniel was given in mercy, for the preſervation of the *apoſtles*, *diſciples*, and *chriſtian converts* among the Jews; and accordingly, amidſt the general havoc,—‘ *not a hair of their heads periſhed*,

periſhed,'—according to their divine MASTER's *comfortable* prediction, in whom they *truſted*, and whom they *obeyed*.

" This ſign is called ' *the abomination of deſolation, ſtanding in the holy place*' or precincts of the temple—Matt. xxiv. 15. Signifying ' the Roman *encampments*' (στρατοπεδω Luke xxi. 20) whoſe *enſigns*, were called, *propria legionum numina*,—' the proper *divinities* of the legions'—by which they ſwore, and to which they ſacrificed. And, accordingly, the *chriſtians* inſtantly fled from the devoted city, on the firſt coming of *Titus*, and before he had ſurrounded the city, with his immenſe lines of *circumvallation*; (begun on *Saturday* June 2d. and finiſhed on the third day, to the wonder of the world—for the LORD wrought for *Titus*) and ſaved themſelves ' in the *mountains*,' as directed. Matt. xxiv. 16.

" The prophecy of *Daniel*, which our LORD thus *ſanctioned*, by his quotation and explanation, (and whoſe whole book Profeſſor *Eichorn* ſtill more daringly wiſhes to expunge from the Hebrew canon ' as a *legend*' ' uſeful only to thoſe who practice *divination* by the ſcriptures,'—' and for thoſe who *pray in private*,' ſee Monthly Review, 1797, Aug. Appendix, p. 494, &c.) is to be found in that moſt celebrated prophecy of *the Seventy Weeks* near its cloſe." *Dan.* ix. 27. and again, xii. 11.

GRIESBACH'S GREEK TESTAMENT.

" The ſecond edition, I underſtand, is publiſhed: unleſs conſiderably amended, from the firſt, it ſhould by no means, be conſidered as a ſtandard text; however uſeful in other reſpects. See his unſkilful *corruption* of the famous text, of 1 Tim. iv. 16. introducing an alteration of the punctuation, which makes downright nonſenſe of the paſſage:—referring ΟΣ to Στυγω as an antecedent; but Στυγω refers to *Timothy*, (See alſo P. L. 350.) as one of the *pillars* and *bulwarks* of the Church, *Gal.* ii. 9. See alſo, his moſt injudicious *defalcations* of the text, Acts xxiii. 9. where θεομαχωμεν is dropped; though required by the ſenſe, and by Acts v. 39. And by a ſtill more unwarrantable licenſe, Col. ii. 2. και πατρος και του χριστου are all excluded; leaving, εν ω to refer to ' GOD the FATHER;' whereas it plainly relates to the Son, JESUS CHRIST, ' in whom are depoſited all the treaſures of *revealed* knowledge.'

" Such is the pruriency of editorial criticiſm, or rather hyper-criticiſm."

WAKEFIELD.

" N. B. ὁ κοσμω της αδικιας is juſtly and elegantly rendered ' the varniſher of injuſtice,' by Wakefield; but he ſhould have acknowledged his obligations, in this and numberleſs inſtances, to that mine of erudition, Wetſtein's Greek Teſtament, 2 vols. 4to. from which he has pilfered, and given untranſlated,—in the preſent oſtentatious faſhion, and as a cloak for ignorance, or crude and indigeſted common place, (the Satiriſt always excepted) the following moſt appoſite paſſage, Euripid, Ion, 850.

Οιμοι κακοεργους ανδρας ως φυγω,
Οι συνιθεντες ταδικ ειτα μηχαναις
Κοσμουσι!
' Woe is me! how I always abhor thoſe *malignants*,
Who compoſe *injuſtice*, and then, with gloſſes
Varniſh!'

" And I ſhall add another and no leſs appoſite quotation from Wetſtein, which he ought to have adduced and tranſlated.

Προς καλην υποθεσιν και δικαιαν αγωνι ξυμενοι λογω,
Και φαυλοτερα κοσμησαι δυναμενω πραγματα.
' For purpoſe fair and *juſt* in ſhew, contending
With an eloquence, able to *varniſh* even the worſt meaſures.'
Plut. Gracchi.

" How admirably is this expreſſed in the language of Milton:

" ——— His Tongue,
Dropt Mana, and could *make the worſe appear*
The better reaſon, to perplex and daſh
Matureſt Counſels!'

" If we proceed to the ſequel:—

Τον τροχον της Γενεσεως. ' *The wheel of human life*,'
Is not the *chariot wheel*, at the olympic games, as
In *Wakefield's* ſchool-boy quotation:
—— metaque *fervidis*
Evitata *rotis*."—

Monthly Reviewers.

Little " credit do the M. Reviewers reflect on themſelves and on their principles, by ſtiling (the author of the Purſuits of Literature) " this very ingenious and learned writer," (as they acknowledge him to be)—" *a literary alarmiſt*—and a [political] *Meſmer*,"—for noticing the Titular Biſhop of Waterford's—" *obſcure* Paſtoral Letter" —but which the preſent *rebellion*, burſting forth from his *dioceſe* and *diſtrict* in the very firſt inſtance, laſt May,—fully juſtifies the *Satiriſt*'s deſcription thereof—" *Darkneſs* mixed with *fire*." Still more exceptionable, perhaps, is their unworthy palliation of the guilt of an obſcene *Novel*—whoſe author moſt deſervedly incurred the laſh.—" When a *young* Senator *amuſed* himſelf with writing a *looſe* Novel," and when an Eccleſiastic dares to introduce *ribaldry* into a tranſlation of *the Hebrew* Scriptures, and to vilify and reject the *inſpiration* of the Sacred hiſtorians; are *ſuch*, to be repreſented as " *Goblins?*" and " *our frightful Satiriſt*," as a " *Ghoſt-ſeer*," exerciſing " the craft and myſtery of alarm," upon theſe ſuppoſed phantoms of his own imagination? " as if *national* morals were at end, public turpitude patronized by the *law-giver*, and the worſhip of the *Lingam* about to be eſtabliſhed at St. Paul's"—" magnetiſing his readers, by this obvious *trick* of hyperbole, into a perpetual hyſteric; and convulſing them with the *titillatory* ſpaſms of ever-varying fears."—Surely ſuch *lingo*, and ſuch ſentiments, are a diſgrace to their *Review*, and an inſult on the public; of which, *the Satiriſt* has evinced himſelf

ſelf a faithful and a vigilant guardian and phyſician.—" And ſurely, (as excellently remarked by the *Brit. Crit.*) in deſcribing the progreſs of VICE, in that pernicious effuſion of youthful intemperance—" *the Monk*"—1. *It is moſt vicious, and always unneceſſary, to give luſcious and ſeducing deſcriptions of the acts pretended to be cenſured. And* 2. *In ſpeaking of a* SACRED BOOK, *no perſon who has a ſpark of religion, or regard for it, will or can uſe ſuch expreſſions as evidently tend to depreciate it below the moſt trivial and contemptible works.*"

" And when the MONTHLY *Reviewers* venture to aſſert, that " GERMANY has found a long awaited *Rational* Commentator in her EICHORN, and BRITAIN in her GEDDES," of whom, the former treats the Book of JONAH as " a *pious Romance*, and " the work aſcribed to DANIEL, as " a *popular legend*,"—theſe main pillars of Chriſtianity, and of the moſt awful *ſigns of the times*—to *Gentiles, Jews*, and *Chriſtians*—let them beware, leſt they be ranked themſelves among the proſelytes of *German* Illuminiſm, and *Engliſh* Unitarianiſm; and draw down the United ſcourges of Britiſh and Iriſh *Hebreans*: of that " Prieſthood,"—the ſuppreſſion of whoſe far from " *opulent revenues*," they repreſent as a " *very Evangelical* work of *reform.*"

From theſe excerpts, our readers may judge of the contents of the volume; a farrago, but compoſed of " excellent ſtuff! It is the production of that learned and ſound Divine of the Iriſh eſtabliſhment, Dr. Hales, the author of the Inſpector!

NATURAL HISTORY, PHYSIOLOGY, MEDICINE.

ART. IX. *A Treatiſe on Sugar, with Miſcellaneous Medical Obſervations.* By Benjamin Moſeley, M. D. Author of a Treatiſe on Tropical Diſeaſes; Military Operations; and the Climate of the Weſt Indies; and a Treatiſe on Coffee: Phyſician to Chelſea Hoſpital, Member of the College of Phyſicians of London, of the Univerſity of Leyden, of the American Philoſophical Society at Philadelphia, &c. &c. The Second Edition, with conſiderable Additions. Robinſons. London. 1800.

THE ſubject of this treatiſe muſt be intereſting to almoſt every reader: for ſugar is not only an article of luxury but a neceſſary of life; forming a part of the food of almoſt every individual. The treatiſe is divided into three parts. 1. *Hiſtory of Sugar Cane.* 2. *Hiſtory of Sugar.* 3. *On the properties and uſe of Sugar.* We ſhall lay an abſtract of theſe before our readers.

The firſt Greek writer, who is ſuppoſed to mention the ſugar-cane, is Theophraſtus who lived 321 years before the commencement of the Chriſtian æra. He mentions a ſpecies of honey obtained from *canes*: and ſays that the reed, which grows in Egypt, has ſweet roots. Varro, who lived 68 years before Chriſt, is ſuppoſed in the following verſes to allude to the ſugar-cane.

" Indica non magna nimis arbore creſcit arundo;
Illius e lentis premitur radicibus humor,
Dulcia cui nequeant ſucco contendere mella."

Alluſions

Alluſions to the ſugar-cane are alſo made by Dionyſius Afer, Strabo, Seneca, and Lucan. But none of theſe writers ſeem to have ſeen it, or to have had the ſmalleſt notion how ſugar was obtained from it. Hence it is evident that the ſugar-cane was neither cultivated by the Greeks and Romans, nor by any of the nations with which they were intimately connected. By the Saracens it was tranſplanted from Arabia, where it ſeems to have been cultivated pretty early, into Cyprus, Crete, Rhodes, and Scicily. From Sicily it was introduced into Italy: the Moors brought it from Africa into Spain. Sugar was made in theſe countries long before the diſcovery of America.

In Spain the ſugar-cane was planted firſt in Valencia, and afterwards in Granada and Mexico. In which provinces it was ſtill cultivated, in 1664, as Mr. Francis Willoughby informs us in his travels. The Portugueſe began to cultivate the ſugar-cane in Madeira in 1420; and the Spaniards carried it to the Canaries ſomewhat later in the ſame century. The ſugar-cane was found indigenous in many parts of America and the Weſt Indies, as it has been found more lately in Otaheite and other South-Sea iſlands. Sugar, according to Herrara, was firſt cultivated in St. Domingo in 1506, and in 1518, as Peter Martyr informs us, there were twenty-eight ſugar works on the iſland. Oviedus, who lived in St. Domingo, in 1515, and who was governor of St. Maria in Darien, in 1522, mentions, in his Hiſtory of the Weſt Indies, that there was ſuch abundance of ſugar in Mexico that certain Spaniſh ſhips were yearly loaded with it. Now as Mexico was not entirely reduced before the year 1521, our author concludes, from this paſſage, that ſugar muſt have been made by the Mexicans before the arrival of the Spaniards. But ſurely the paſſage warrants no ſuch concluſion. Between 1533 and 1550 the ſugar-cane was cultivated to a conſiderable *extent* in Peru. The Portugueſe firſt eſtabliſhed ſugar works in 1580. The Dutch carried on the manufacture of ſugar in Brazil to a very great *extent*, and when they were diſpoſſeſſed of that country, in 1655, many of them fled to the Weſt Indian iſlands and taught the inhabitants the proper method of making ſugar. The Engliſh made ſugar in Barbadoes and St. Kitts in 1643; the French in Guadaloupe in 1648. The ſugar-cane was planted in Jamaica by the Engliſh in 1660, and ſugar made from it in 1664. Our author begins his *hiſtory of ſugar*, as he calls the ſecond part of his treatiſe, with proving, from the Arabian writers, that the *ſugar* of the Greeks was not the ſame ſubſtance with the *ſacarmambu* of the Indians. Dioſcorides, who lived in the firſt century of the Chriſtian æra, is the firſt Greek writer who mentions ſugar. He ſays that it is *a ſort of concreted honey found upon canes in India and Arabia Felix, of the conſiſtence of ſalt, and brittle between the teeth like ſalt.*— Pliny alſo mentions it in the following paſſage: *Sugar is brought from Arabia, but the better ſort from India. It is a honey collected from canes, like a gum, white, brittle between the teeth. The largeſt pieces of it are of the ſize of an hazle nut. It is uſed only in medicine.* Lib. xii. c. 8.

Our author is of opinion that the ſugar, made in Arabia, was only th-

the coarſe or Muſcovado ſugar; and he infers from Avicenna that the kind deſcribed as white like ſalt, brittle between the teeth and ſweet as honey, was all brought from India. This laſt ſpecies our author conſiders as the ſame with what we call *white ſugar candy*. *White ſugar candy* then is the real μελι καλαμινον, ἁλς ἰνδικος and σακχαρον of the ancients. He ſuppoſes that the ſugar cane was firſt cultivated, and the method of making ſugar candy firſt diſcovered, in China, from which country the art gradually ſpread over India. Sugar candy is ſtill the only ſpecies of ſugar uſed in the eaſt, at leaſt, for purpoſes of luxury. The art of making loaf-ſugar is a modern and European invention, diſcovered by a Venetian about the end of the 15th century.

Some derive the term *candy* from the iſland Candia, others from an Arabian word ſignifying ſugar, others from the Latin word *candidum*; and Salmaſius derives it from κανθι, a corrupt Greek word which ſignifies angular. Our author ſuppoſes that it comes from the Indian word *Khand*, a common appellation for ſugar. He ſuppoſes alſo that the word *ſugar* is derived from the Indian term *ſhukur*, *ſugar*. The Venetians, even before 1148, brought ſugar from India by the way of the Red Sea and ſupplied all Europe with it. The art of refining ſugar was firſt practiſed in England in 1544. Sugar was at firſt employed only in medicine. Actuarius firſt ſubſtituted it for honey in medicinal compoſitions. Dioſcorides recommended it as a laxative, a ſtrengthener of the ſtomach, and as uſeful for removing pains of the bowels and kidneys. He ſeems alſo to have uſed it in powder to take off the opake ſpots which are ſometimes formed on the cornea in caſes of the ophthalmia. Galen recommended it in fevers to allay the thirſt of the patient. The uſe of ſugar, which had been conſtantly gaining ground in Europe, was, in the 16th century, reprobated by Garencieres and Willis, who affirmed that it was exceedingly prejudicial to the health, and aſcribed the prevalence of conſumption and ſcurvy to the general employment of it as an article of food. But though theſe phyſicians were joined by Mr. Ray, their opinions never gained many converts. The prevailing opinions, as our author has ſhown by a profuſion of quotations, were that ſugar has a tendency to preſerve our bodies from putrefaction, that it is uſeful in the cure of wounds, coughs, aſthmas, &c. but that it is prejudicial to the teeth. According to our author, ſugar is nouriſhing in the higheſt degree. Milk, by the addition of ſugar, is made to agree with all ſtomachs. Sugar is ſo far from being prejudicial to the teeth, that it is the baſis of many teeth-powders; it is very eaſily digeſted; it does not create but deſtroy worms in children; a friend of the author's was cured of a conſumption by living upon ſugar—he took to the amount of eight ounces in the day. Sugar reſiſts putrefaction, and preſerves *all ſubſtances*, fleſh, fruits, and vegetables from corruption. It has a great ſolvent power, and helps the ſolution of fat, oily, and incongruous food. It promotes digeſtion; it is an excellent vehicle for medicines; it has cured many diſeaſes from impoveriſhed blood, rickets, and ſcrofula, which have baffled the moſt ſkilful phyſicians; it is an excellent food for aged perſons. Our author concludes his treatiſe with an account

count of the yearly conſumption of ſugar, which has been conſtantly on the increaſe. The average quantity conſumed in Britain annually, between 1787 and 1790, was 185,389,792 pounds; 166,573,340 pounds of which were conſumed in England, and 18,816,448 pounds in Scotland. Ireland conſumes annually about 31,360,746 pounds. Such is an abſtract of Dr. Moſely's Treatiſe on Sugar. We ought to proceed now to give our opinion concerning its excellencies and defects. But as our author has, in his preface, given the title of blundering illiterate purveyors of dullneſs to ſome perſons who preſumed to criticiſe his firſt edition, he would, no doubt, honour us with the ſame name if we were to uſe the ſame liberty. We ſhall, therefore, leave the taſk of deciding upon the merits of the book entirely to our readers, or to ſuch of them as have no ſuch diſlike to the name *blockhead* as we have. It is but fair, however, that we ſhould put it in their power to decide the queſtion, by laying the whole of the evidence before them. We ſhall, therefore, proceed to examine the witneſſes in their preſence, and when they have heard all, they may either return their verdict *guilty*, or *not guilty*, as they think proper.

The merit of a book (works of imagination excluded) depends entirely upon the abſence or preſence of the following requiſites.

1. New facts. 2. New inferences from eſtabliſhed facts. 3. A better arrangement. 4. A more complete collection of facts. 5. Entertainment. When a book is deſtitute of theſe requiſites it is to be condemned, without mercy, as of no uſe whatever, and immediately ſold by weight to the cheeſemonger, or conſigned to any other more *baſe* and *ignoble* purpoſe which the purchaſer chuſes.* When it is not deſtitute of them all, it is to be reprieved, acquitted, or applauded, according to the number and importance of the requiſites which it poſſeſſes, and the degree of perfection in which it poſſeſſes them. Let us ſee how far, and in what degree of perfection, the work before us poſſeſſes theſe requiſites. As for the two firſt, we have no right to expect them in the two firſt parts of the Treatiſe. For theſe two parts are hiſtorical, and contain, too, the hiſtory of paſt events, and, therefore, every fact muſt of neceſſity be taken from preceding writers. We are not to blame our author for this, nor to impute it to him as a fault, that he has omitted what he ought not to have inſerted. The buſineſs of the hiſtorian is to weigh oppoſite accounts, and to ſhew which ought to be believed, and which diſregarded. Now our author is not deficient in this reſpect. He has ſhewn that the ſugar-cane was indigenous in America, and rendered it probable that the ſugar of the ancients was the ſame with our ſugar-candy. He has alſo refuted the opinion of Salmaſius about the identity of ſugar and *ſacarmambu*. Some of his attempts of this kind have, indeed, failed. He has not rendered it even probable that the Mexicans underſtood how to make ſugar before the arrival of the Spaniards. In page 16, he ſays, "that if we except Mexico, it cannot be doubted that the method of making ſugar was unknown in every part of America and

* See the author's preface.

its

its iſlands, until the arrival of the Spaniards." Yet in page 36, he ſays, "that it is probable that the art of making ſugar was known to the Peruvians before the Spaniards appeared among them." It is highly probable that our readers will conſider theſe paſſages as contradicting each other.

Let us proceed to the third part *on the nature and uſe of ſugar*, where we have a better chance of finding the two firſt requiſites. But as the commencement of that part alſo is hiſtorical, we may paſs on to the chemical analyſis of ſugar.

"Sugar," ſays he, in page 108, "analytically examined, demonſtrates phlegm, ſpirit, acid, and oil." Here may be a new fact, for any thing we know to the contrary; for we do not pretend to underſtand the meaning of the terms. What is to be underſtood by *ſpirit* in this paſſage? If the author mean alcohol, the aſſertion is not true; if pyromucous acid, it is abſurd. The language wants preciſion. Such was the language of chemiſtry, before Bergman introduced into it that accuracy in the uſe of words which has ſince been productive of ſuch advantages.

"Two pounds of refined ſugar produced 1 oz. 36 gr. of a limpid, inodorous, inſipid phlegm; 12 oz. 6 dr. of a liquor at firſt limpid, then browniſh and empyreumatic, then acid, and then urinous; and 6 dr. of them browniſh oil. The reſiduum weighed 8 oz. 2 dr. and 3 gr. &c." P. 108.

This analyſis is at leaſt 40 years old, and was performed by one perfectly ignorant of the experiments of Schrickel, Morveau, Scheele, Lavoiſier, Cruikſhank, &c. by which ſo many new facts have been diſcovered, and ſo much light thrown on the nature and compoſition of ſugar.

"Sugar," continues our author, "is an eſſential ſalt, conſiſting of an acid ſalt, oil, and earth." This was the opinion of Macquer when he publiſhed the firſt edition of his Dictionary. It was afterwards improved by Cartheuſer, Bucquet, and Schrickel; and, by the experiments of Scheele, Bergman, and Lavoiſier, refuted ſo completely, more than 15 years ago, that no perſon acquainted with the ſubject can maintain it. The next part of the chemical analyſis of ſugar is Bergman's Treatiſe on the oxalic acid parts, publiſhed in 1776, which our author has inſerted verbatim from the Engliſh tranſlation. We do not ſee what connection it has with the ſubject. At any rate malic, citric, and acetous acids, and even alcohol and ether, which may be obtained from ſugar by certain proceſſes, had an equal right to be admitted. In a note, our author expreſſes his approbation of Bergman's opinion, that the uſe of lime in refining ſugar is to ſeparate a quantity of oxalic acid which unrefined ſugar contains, and he ſhews a good deal of contempt for thoſe who are of a contrary opinion. Doubtleſs, he did not know that this opinion of Bergman was refuted about 17 years ago, by Morveau, in one of the volumes of the Dijon Memoires, ſo completely, that, if we recollect right, Bergman himſelf, with his uſual candour, gave up the point.

Our author finiſhes his account of the analyſis of ſugar by quoting what

what Fourcroy ſays on the ſubject in his *Chemiſtry*. But it will ſurprize our readers, as it did us, when we inform them, that the quotation is made from one of the firſt editions of that book, and that, therefore, it contains ſcarcely any of the later experiments on the ſubject. Thus we have examined the chemical analyſis of ſugar, without finding a ſingle new fact or new obſervation. We come now to the dietetic and medical properties of ſugar, as our author expreſſes himſelf. He begins by obſerving, that "every earthly production is nutritious in proportion to the ſaccharine principle it contains. Nothing nouriſhes that is entirely free from this ſaccharine principle." P. 140. This aſſertion is not true, provided by *ſaccharine principle* our author means *ſugar*; for many of the moſt nouriſhing ſpecies of food do not contain a particle of ſugar. Not to mention animal food, which our author perhaps tacitly excludes, there is very little ſugar in wheat flour, or in any of the farinaceous ſubſtances of which bread is formed. Yet no body ever ſuppoſed that bread was not nouriſhing. There is very little ſugar in potatoes, and many other of the moſt valuable bulbous roots. Yet we find perſons living upon them for a long time without diſcovering that they contain no nouriſhment. The next obſervation of our author is, that "milk is nutritious on the ſame account; and that milk is moſt nutritious which moſt abounds with ſaccharine ſweetneſs." The firſt of theſe aſſertions is evidently a miſtake; unleſs we admit that the curd and the cream of milk are entirely deſtitute of nutritive matter; for neither of theſe contain ſugar. The ſecond aſſertion is not proved; and we ſuſpect that it will not be an eaſy matter to prove it. The proportion of ſugar in different milks, as we know from the analyſis of Parmentier and Deyeux, differs very little. The ſweet taſte of ſome milks is not owing ſo much to the quantity of ſugar they contain as to the want of curdy matter. Our author next affirms, that milk may be made to agree with all ſtomachs by mixing ſugar with it; and he mentions one fact in ſupport of his aſſertion. This is a curious obſervation, and, if it were to hold, would be a very valuable one. But we doubt whether it will be found ſo generally true as our author ſuppoſes. His next obſervation is, that ſugar does not injure the teeth. This we believe to be well founded.

As to the next obſervation that ſugar does not produce worms in children, but on the contrary deſtroys them, we do not heſitate to conſider the firſt part of it as true: but the ſecond, which he infers from the effect that eating a great deal of ſugar has upon the negro children, is not ſo certain. The next obſervation is, that ſugar reſtores waſted habits, and even cures conſumption; of this laſt effect the author gives an inſtance from his own knowledge. This opinion has been ſupported by different phyſicians. We do not ſay that it is entirely without foundation, but we are afraid that, upon trial, it will be found that ſugar, as well as every thing elſe with which we are at preſent acquainted, will be of little avail in curing that common and fatal diſeaſe.

"Sugar

"Sugar has a great ſolvent power; and helps the ſolution of fat, oily, and incongruous foods and mixtures." P. 148. Of this obſervation it would be improper for us to ſay any thing, as we have not the ſmalleſt notion of the meaning of the author. But it may be a very wiſe obſervation notwithſtanding. Theſe are the moſt important remarks which occur in the third part, the reſt are either obſervations with which every body is acquainted or aſſertions unſupported by evidence. We now know how far the treatiſe before us is poſſeſſed of the two firſt requiſites. As for the third requiſite, namely, *arrangement*, no enquiry is neceſſary: the book is completely deſtitute of it. The author ſeems to have kept a common place-book and to have written down under the titles, *ſugar-cane*, *ſugar*, *uſes*, *and properties of ſugar*, every obſervation which occured to him in the courſe of his reading; and to have publiſhed this common place-book with ſcarcely any alteration or amendment. He has even ſometimes miſtaken the proper head under which his obſervations ought to have been introduced. For inſtance, when treating of the uſe of ſugar he ſtops ſhort to gives us a long diſſertation concerning the meaning of the Hebrew words קנה and שכר.

With reſpect to the fourth requiſite, *a collection of facts*, the author has been more ſucceſsful. The two firſt parts contain a greater number of facts relative to the hiſtory of ſugar than we have ſeen collected together any where elſe, and, therefore, may be uſeful to thoſe who are engaged in ſimilar reſearches. The book indeed, properly ſpeaking, conſiſts of a ſtring of quotations from different authors. So fond is Dr. Moſely of diſplaying the extent of his reading, that he introduces a profuſion of quotations, of which ſome are of no value, whilſt others are mere repetitions of former quotations. He digreſſes too ſo frequently from his ſubject that the extraneous matter forms, by far, the greateſt portion of his book. Of theſe digreſſions we ſhall content ourſelves with quoting a ſingle inſtance. In page 152, our author mentions that ſugar never produces bad effects as is the caſe ſometimes with honey. In ſome caſes "honey produces as deleterious effects as ſome of the *vegetable fungi*,* ſome kinds of fiſhes, muſcles, and poiſonous plants." No ſooner is the word *muſcle* mentioned than our author leaves his ſubject in order to deſcant upon the cauſe of the bad effects of muſcles. After this he returns to his ſubject again, and repeats what he had ſaid about the poiſonous effects of honey, and adds, that ſome perſons have an antipathy to honey. The word *antipathy* was too good to let it paſs. Accordingly our author lays hold of it immediately, and gives us a diſcuſſion about antipathy in general, and antipathy in children, and the cauſe of death in children. In this manner is the whole book conducted; and ſometimes we even find three or four digreſſions growing out of one gigantic digreſſion.

As for the fifth requiſite, *entertainment*, the book is by no means deficient in it. At leaſt we read it with pleaſure, and were a good

* *Query* are there any *animal* fungi uſed as food?

deal

deal amuſed by it. This partly proceeds from the nature of the facts which it contains, and partly from the ſtyle, which, though neither accurate nor elegant, is very lively. The author has ſometimes attempted wit or rather ſarcaſm, and he has ſucceeded in being petulant. Our readers will now ſee how far the fifth requiſites, abovementioned, are contained in this treatiſe. They may, therefore, paſs what ſentence upon it they think proper. For our part we are determined to give no opinion; as we are not ambitious of meriting the epithets which the author has beſtowed ſo liberally upon his other critics. At the end of the treatiſe on ſugar there are ſeven ſmall diſſertations, written preciſely in the ſame manner, and poſſeſſed of the ſame excellencies and defects with the treatiſe on ſugar, of which we have juſt given ſo full an account. Little, therefore, need be ſaid upon theſe diſſertations. The firſt is on the Cow-pox. Our author conſiders the plan for ſubſtituting it for the ſmall-pox as abſurd, and dreads ſome new unheard of *beſtial* diſeaſe, from the project. The ſecond is on yaws, which our author conſiders as of *beſtial* origin. But from what beaſt it originated, or whether he conſiders the negroes as *beaſts*, he has not informed us.

His third diſſertation is on the *obi* a particular kind of charm employed by the negroes to cure diſeaſes, &c. Here he introduces an account of three fingered Jack and his obi. As the ſtory is very well told, we would have given it here had we not already gone too far beyond our limits. The author, both in this diſſertation and in different parts of his treatiſe on ſugar, indulges himſelf in putting ſeveral paſſages of the Old Teſtament in a ridiculous point of view. The whole of his ridicule proceeds, as indeed is generally the caſe, from his not underſtanding the paſſages on which he chuſes to employ his wit. But we ſhall not enter upon this ſubject, as he appears to be as little acquainted with theſe matters as with the facts and doctrines of modern chemiſtry.

His fourth diſſertation is on the plague which he conſiders as not contagious.

The fifth diſſertation is on hoſpitals, the ſixth on bronchocele, and the ſeventh on priſons. In this we have a very ſtriking account of the Venetian priſon, which our author viſited in 1787. The exquiſite refinement of cruelty, which was there practiſed, is ſcarcely to be conceived by us who live in Britain.

ART. X. *Medical Caſes and Remarks.* Part I. *On the good Effects of Salivation in Jaundice ariſing from Calculi.* Part II. *On the free uſe of Hæmorrhagy.* By Thomas Gibbons, M. D. 8vo. Pr. 108. 3s. Murray. 1799.

DR. Gibbons ſtates, in his preface, that he formerly inſerted, in the annals of medicine, an account of "twelve caſes of biliary obſtructions from calculi, ſucceſsfully treated by ſalivation; ſince that time, he has been favoured with ſome communications on the ſubject from his medical correſpondents, which further confirm the uſefulneſs

uſefulneſs of the practice; and which he has here related for the conſideration of medical men."

Although calomel, ſoap, aloes, rhubarb, &c. have long been exhibited in obſtructions of the liver, we believe it has not been uſual to purſue the mercury to the extent this writer has done, in caſes of biliary calculi; and as ſuch affections often prove unyielding to the ordinary means, Dr. G.'s practice, which he has publiſhed from very commendable motives, is likely to receive attention from practical men, thoſe, who are not unwilling to profit by the obſervations and experience of others. The author is inclined to ſuppoſe that mercury acts as a ſolvent; but whether this be the caſe, or that it produces its good effects by relaxing the ducts, ſo as to facilitate the paſſage of the obſtructing matter, it would appear, that the diſeaſe is more effectually carried off by mercury, thus exhibited, than it has been, by a more moderate uſe of it, aided by other means.

The ſecond part treats of the uſe of nitre in Hæmorrhage, in much fuller doſes, than have generally been adminiſtered, and the caſes here related, bear teſtimony to its ſafety and efficacy. This is a remedy that has been long uſed to check arterial action, but in a more limited way than by Dr. G. who has directed a drachm, every four hours, with decided benefit, and without diſordering the ſtomach.

Dr. G.'s remarks on flannel waiſtcoats relate rather to the abuſe of the thing than to the uſe. We are ready to agree with him, that to wear one a month, without waſhing might prove, in the courſe of time, injurious to health, but what perſon, with any pretenſions to cleanlineſs, could be ſo negligent? A diſcerning practitioner will eaſily determine when flannel may be uſeful to defend a delicate or ſickly frame againſt cold or a variable ſeaſon, to keep up the warmth and powers of the ſyſtem, and when it may be in danger of debilitating and conſequently becoming hurtful.

ART. XI. *The Efficacy of Perkins's Patent Metallic Tractors, in Topical Diſeaſes, on the Human Body and Animals; exemplified by 250 Caſes, from the firſt Literary Characters in Europe and America. To which is prefixed, a preliminary Diſcourſe, in which, the fallacious Attempts of Dr. Haygarth, to detract from the Merits of the Tractors, are detected, and fully confuted.* By Benjamin Douglas Perkins, A.M. 12mo. Pp. 136. 1s. Johnſon, St. Paul's Church-Yard; Cadell and Davies, Strand; Wright, Piccadilly, &c. 1800.

THE utility of Metallic Tractors could only be fairly appreciated by experiment; with a view to eſtabliſh their credit by ſuch a teſt, Mr. P. has collected, in this volume, a variety of caſes in favour of their ſuppoſed efficacy.—The firſt part conſiſts of a tranſlation of a Daniſh work on Perkiniſm, in which an account is given of the uſe of the Tractors in many caſes, where they proved unſucceſsful, and the failure is imputed to "a want of the neceſſary inſtructions for uſing them."—The ſecond part includes a hundred and fifty caſes that have occurred in England, and the author obſerves "the applications here were made by perſons better acquainted with the Tractors, and conſequently were attended with greater ſucceſs."—In the third part are introduced ſeveral experiments on brutes, as horſes, &c. upon which ſpecies it is, according to Mr.

Perkins, fully aſcertained, the Tractors are as efficacious as on the human body. Some obſervations are added, under the head "Concluſion," which the author conceives would be uſeful and intereſting to thoſe in poſſeſſion of the Tractors; and to aſſiſt the reader in diſcovering, in what particular diſeaſes they have been uſed, and what their effects, an index is given at the end of the volume, with a reference to the caſes which have been related. He intimates, alſo, an intention of eſtabliſhing an "inſtitution for relieving the poor," to be opened at the approach of cold weather, to afford a remedy to them under their ſufferings from rheumatiſm and other acute diſeaſes, and thereby to render this diſcovery more uſeful.

Such are the outlines. On peruſing this volume, it might reaſonably be ſuppoſed that we are in poſſeſſion of a remedy at once eaſy in its application and generally efficacious, in abating or removing certain diſeaſes of a painful and inflammatory nature; but the ſuſpicions, which we have long entertained, of ſome deluſion in the practice, which carries with it the air of magic, and is well deſigned to work upon the imagination, have recently been confirmed; and it will appear, reſpecting the Tractors, what has been found on many other occaſions, how much fancy has influenced opinion, and how haſtily concluſions have been drawn, without ſufficient inveſtigation.

After what has paſſed at the Bath and Briſtol infirmaries, at the ſuggeſtion of Dr. Haygarth, to determine the merit of this boaſted remedy, we can no longer ſuffer ourſelves to be miſled by any ſpecious repreſentations; for it is now proved, by ſome ingenious experiments, that by impreſſing the mind of patients with expectations of relief, and diſplaying a degree of myſtery and ſolemnity in the proceeding, Tractors, reſembling Mr. Perkins's, made of wood, or any kind of metal, will accompliſh preciſely the ſame effects. After this reſult, it were unneceſſary to offer any further remarks, except to expreſs our regret, that, in the preſent impatience for novelty, and in the prevailing enthuſiaſm of reſearch, on ſubjects ſo important as all medical purſuits, enquiries ſhould not be more deliberately conducted, and experience more calmly reſorted to.—On the credit to be given to Metallic Tractors, the public muſt now decide for themſelves.

ART. XII. *Tracts and Obſervations in Natural Hiſtory and Phyſiology. With Seven Plates.* By Robert Townſon. L.L.D. 8vo. PP. 232. White. 1799.

"THE* *two firſt Tracts* in this volume (ſays the author) were publiſhed in Germany, a few years ago, in Latin; the third was written about the ſame time, but not publiſhed. It is theſe three papers that have principally induced me to give this volume to the public, for I found, when I wiſhed to lay before

* Read "the *firſt two.*"

them

them merely theſe phyſiological obſervations, that the bookſellers were unwilling to have any concern with ſuch a trifle; I was, therefore, almoſt compelled to make up a volume."

This is book-making, with a vengeance! A great part of theſe "obſervations" are trifling and frivolous in the extreme: and, (maugre the bookſellers) Dr. T. ought to have withheld them from the public, from the principle of ſelf-love, to ſay nothing of any other motive.

In the firſt ſentence of his firſt tract, Dr. T. is guilty of an inaccuracy: it is an inaccuracy of every hour's occurence: we are more concerned, therefore, in noticing it. "The neceſſity of reſpiration to the ſupport of life, and the evident injuries ariſing from any impediment in this function, induced the *earlieſt* medical philoſophers, to make it a ſubject of enquiry; and from *that time* to this, it has afforded a continued ſubject of admiration"—What time? No time is grammatically ſpecified.

In this manner, Dr. T. opens his lecture, if ſuch it may be called, on the reſpiration of the Amphibia. With regard to its ſubject matter, he was anticipated (as he ſays himſelf) by Swammerdam and others. His notion is, that the reſpiration of amphibious animals is, in a great meaſure, voluntary; and that it depends on the action of the muſcles on the throat. From the reſpiration, the author paſſes, abruptly, to the abſorption of the Amphibia. "*It was* my intention, when I began theſe phyſiological obſervations, *to have gone* (he ſhould have ſaid, *to go*) through the function of reſpiration in all the different tribes of Amphibia—but the difficulty I [have] found to procure ſome of them [has] induced me to change my plan." On the ſubject of abſorption, (which is very curious) he tells us, that "while thoſe animals, with whoſe economy we are beſt acquainted, receive their principal ſupply of liquids by the mouth, the frog and ſalamander tribes TAKE IN THEIRS THROUGH THE SKIN ALONE: ALL THE AQUEOUS FLUID WHICH THEY TAKE IN BEING ABSORBED BY THE SKIN, AND ALL THEY REJECT BEING TRANSPIRED THROUGH IT.

"Near three years ago, when the chilling cold of winter was coming on, a large female Frog (*Rana temporaria*) was brought to me. I put it in an earthen jar with water in my room, which being warmed by a ſtove it ſhewed no ſigns of torpidity. Though the jar was above a foot deep, it uſed to come out and make excurſions in my room, and in a few hours retire: almoſt every evening it came out, but before I was up in the morning it had leaped into the jar again. This continued through a great part of the winter, when a favourite hedge-hog ſtole in, from an adjoining room, and ate it. During this time I had occaſion to obſerve, that when I forgot to repleniſh the jar with water, or when it had remained a longer time than uſual out of the jar, it grew meagre, emaciated, and feeble; but ſpeedily recovered its *embonpoint*, ſtrength, and vivacity on being put in its favourite element: this obſervation induced me to turn my thoughts to this ſubject.

"In the ſpring ſome Tree-Frogs (*Rana arborea*) afforded me excellent opportunities of obſervation, for they ſoon grew tame and ſeldom left the window appropriated to them where they had a bowl of water. But if they did, and got down on the floor they became very ſoon lank and emaciated; and if not taken up in a few hours they were ſo debilitated, that though replaced in the water they never recovered. When the weather was dry and hot, and the ſun ſhone bright upon them, they often retired to a more ſhady place; if they did not they were, in a few hours, obliged to ſeek the water. They ſeldom failed going into it in the evening, except in damp and cold weather; they would then frequently ſtay out two days. If I took the bowl away, and dropped a few drops on the board, they applied their bodies as cloſe to it as they could, and again looked plump."

Through no leſs than ten pages, he plays tricks with his two favourite frogs, Damon and Muſidora. But he ſhould have recollected the fable of the Boys and the Frogs. To the philoſopher and his croaking companions, it may be pleaſant paſtime; but, to his readers, it is vexatious. In his deſcription of the frog tribe, the author ſays:

"The ſkin, which is beautifully covered, on the inner ſide, with blood veſſels, is connected with the body only in a few places; this, one would think, would render the detecting of the lymphatics very eaſy, yet where the great blood veſſels leave the ſkin and enter the body I could never obſerve any accompanying lymphatic veſſels. It puts on a different appearance in the ſame animal at different times; that of the Tree-Frog is ſometimes ſmooth and ſhining, juſt like the fineſt kind of green vellum. In this ſtate, if touched with the finger, this receives not the ſmalleſt ſign of humidity upon it; at other times it is much rougher; if it is then touched it leaves a moiſture upon it. It changes likewiſe its colour according to a variety of circumſtances, which I ſhall mention when I ſpeak of the characters for determining the ſpecies."

In Greece, the little Tree-Frog is frequent; when at reſt, reſembling a walnut, both in ſize and form. The remarks of our phyſiologiſt are often tedious, from their minuteneſs. From this charge, however, we muſt except his obſervations "on a kind of plica in a hare"—"on the common rabbit producing Angora rabbits"—"on the inſtinct of a mouſe," and "on the bullfinch." Of two bullfinches, Dr. Townſon opened the ſtomachs; and, excluſive of a few grains of ſand, and ſome ſmall pebbles, found nothing but the embryo flowers, which proves, beyond all contradiction, the diſputed fact, that bullfinches eat the fruit-buds of ſeveral kinds of trees, and conſequently do a great deal of miſchief in gardens. A good part of the volume is occupied by a maſterly ſketch of the mineralogy of Shropſhire. There are too circumſtances with which we were forcibly ſtruck, in our Review of Dr. Townſon's experiments and ſpeculations, an apparent deficiency in *benevolence* and *piety*. From the ſcenes of his obſervations, and his continental

nental connections, we muſt claſs Dr. T. we ſuppoſe, among the German and French naturaliſts.

In peruſing his deſcription of the cruel experiments which he made upon frogs, during his reſidence at *Gottingen*, we recollected (from that principle of aſſociation which metaphyſicians term *contrariety*) the late SIR WILLIAM JONES, whoſe amiable humanity and unaffected ſympathy with the brute creation, cannot be too frequently contemplated by our natural philoſophers. Sir William was fond of zoology. He uſed often, during his reſidence in India, to procure an uncommon animal: and he was delighted in the notice of its figure, its diſpoſition, and its character. But he liked not to deprive it of its liberty; much leſs of its life; for the ſake of being able to publiſh ſomething new, the reſult of barbarous experiment. *He* ſported not with the exiſtence of the minuteſt inſect; keeping ever in mind that fine oriental ſentiment:

"Ah, ſpare yon' emmet, rich in hoarded grain;
He lives with pleaſure, but he dies with pain."

In the mean time, Dr. T. affects a more than ordinary ſenſibility *. There is nothing, indeed, more frequent than the affectation of refined feeling, in thoſe who poſſeſs not even common humanity. Had we obſerved any traits of *piety* in his work, we ſhould not have been thus ſevere, in our reflections on Dr. Townſon's benevolence. Nothing is, here, referred to the GREAT FIRST CAUSE. "*Nature*" is echoed from page to page; but the God of nature is forgotten. In contemplating the human ſtructure, we know, that a heathen was converted from atheiſm to the belief in a God. In obſerving the curious phyſiology of the Amphibia, Dr. T. had ſeveral opportunities for directing his thoughts from the creature to the Creator.

If on this, or any other, ſubject, he rejoice in his diſcoveries, would it derogate from his philoſophic dignity, to exclaim:—"O Lord, how manifold are thy works! In wiſdom haſt thou made them all!"

DIVINITY.

ART. XIII. *The Danger of Lukewarmneſs in Religion conſidered and applied to the preſent ſtate of this Country, in a Sermon delivered at the Octagon Chapel, Bath, on Sunday, April* 29, 1798. By J. Gardiner, D. D. Second Edition. 8vo. PP. 40. 1s. Rivingtons.

DR. Gardiner deduces, from the threats contained in the thir chapter of the Revelations, the extreme danger of Luk warmneſs in Religion, both as it affects individuals and nation

* See PP. 154, 155.

and he, very properly, inſiſts on the neceſſity of a complete reformation of manners in order to ſecure a continuance of the Divine favour towards this country. From the energy with which he expreſſes himſelf, on the crime of perjury, we fear he has witneſſed the prevalence of a practice which cannot be too ſeverely reprobated. We ſhall extract his obſervations on this topic for the two-fold purpoſe of calling the public attention to the crime, and of exhibiting an apt ſpecimen of the preacher's ſtile and manner.

"But what makes me tremble for the fate of my country is, to hear of a crime that has found its way in all parts of the kingdom, and among all ranks in ſociety, the very idea of which almoſt freezes one with horror, and which one hardly knows how to name in a civilized aſſembly!—a crime accompanied with this aggravation, that in being perpetrated to defraud the revenue, it deprives the State of thoſe ſupplies which are ſo neceſſary, in our emergency, for the preſervation of every thing we hold dear. Have the perſons, who, under the moſt ſcandalous ſubterfuges and nugatory pretences, daily commit this crime, ever conſidered what *perjury* is?—it is, by making uſe of artifice and deceit to impoſe on man, *openly* to mock and bid defiance to the great *Searcher of hearts*. He who takes an oath, concluding "So help me GOD," may be ſuppoſed to expreſs himſelf in ſuch language as this: 'O GOD! I acknowledge that thou doſt exiſt, that thou art maſter of my life and my immortal ſoul; I conſent that thou ſhouldſt deprive me of this life, and plunge this ſoul into everlaſting miſery, if I ſpeak contrary to my knowledge—if the words of my mouth are not conformable to the thoughts of my mind.'

"Now, if the repreſentations on this ſubject be juſt, which are in every one's mouth, (for I allude not to this or that particular place—ſorry am I to ſay that ſimilar accounts every day reach us from different parts of the kingdom) if, I ſay, theſe repreſentations be real, gracious Heaven! what were the ſins of Sodom and Gomorrah, that they ſhould be conſumed with torrents of fire? and how can a land, overflowing with guilt like ours, hope to eſcape the divine vengeance?

"After this, is it poſſible to advert, as I would wiſh, to any thing like a conſolatory idea on our ſtate? It muſt be only by hoping that things are miſrepreſented or exaggerated, and that the horrible ſin complained of is not ſo frequent as ſuppoſed. It muſt be by hoping that, for the honour of this country at large, for the honour of human nature, there are few ſo abandoned of every principle, ſo loſt to all ſenſe of ſhame, ſo dead to every idea of a future ſtate, as to inſult their GOD, and incur all the effects of his wrath, for the ſake of ſaving a paltry ſum, or gaining a tranſient earthly advantage.*"

ART.

"* Such things ſhould not be mentioned in the pulpit, unleſs they can be proved." If, in ſaying this, you ſtand up in defence of the innocent, or thoſe to whom no imputation of the guilt in queſtion

ART. XIV. *A Sermon delivered at the Octagon Chapel, Bath, on Thurſday, Nov.* 29, 1798. *Being the day appointed for a General Thankſgiving.* By J. Gardiner, D. D. 8vo. PP. 41. Rivingtons.

AN appropriate and impreſſive diſcourſe, in which the preacher admoniſhes his congregation to attend to the *ſigns of the times,* and to aſcribe all victory to God, and exhorts them to reform their lives as the beſt means of enſuring a continuance of the Divine favour.

ART. XV. *The Conſolations of pure Chriſtianity. A Diſcourſe, delivered at Cullompton, July,* 5, 1798, *before the Society of Unitarian Chriſtians, eſtabliſhed in the Weſt of England, for promoting Chriſtian Knowledge, &c.* By J. Iſaac. 12mo. PP. 36. 8d. Johnſon.

AS this ſect" (of Unitarian Chriſtians) ſays the author " has been, and ſtill is too generally ſpoken againſt, perhaps, like

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queſtion will attach, it is to be feared they will not be very thankful to you for your zeal; if, on the other hand, you become a voluntary advocate in the cauſe of the guilty, it is to be lamented that you have not better clients. *Qui capit ille facit.*

" Should any one wiſh to acquire further information on this ſubject, let him apply to any Commiſſioner before whom theſe oaths have been adminiſtered. He certainly will not undertake to *prove* any thing; but he will tell you, that he has witneſſed circumſtances which leave no room for doubt, nor want of conviction in his mind, of the fact as here ſtated.

" A country-gentleman, who lived at the rate of 1,500l. per annum, ſwore he was worth but eight —and it is poſſible he may have ſworn the truth. I wiſh not to *caſt a ſtone* at any individual; I would rather be obliged to condemn a gentleman's imprudence, than arraign his integrity. But what was the conſequence?—No ſooner was the circumſtance known, than the inferior but opulent farmers came forward, prepared to make ſuch deductions, and to ſwear in a manner that perfectly aſtoniſhed the Commiſſioners! nor was it till after the ſtrongeſt remonſtrances that any were diſſuaded from their intention. Another gentleman deducted the expences of educating his children at ſchool from his nett income, and then took the oath. Now whether he had or had not read the act of parliament, in what predicament does he ſtand!

" But to what are Miniſters of the Goſpel reduced? As long as we expatiate on the horrors and cruelties practiſed by our *infidel* neighbours, we are liſtened to with pleaſure, or at leaſt with patience; but the moment, in diſcharging our more important duty, we attack the prevailing irregularities and crimes of our *Chriſtian* countrymen, we are called on to produce our proofs, or we are deemed *impertinent and preſumptuous.—O Tempora!*"

Chriſtianity at firſt, without a fair hearing; it muſt be proper for us to conſider ſome of thoſe conſolations, which ſhould ſupport a chearful frame of mind under theſe diſcouragements; and which ought, alſo, to convince others, that all religious conſolation is not confined to thoſe who have embraced the doctrines of Calvin and Athanaſius, which we conceive to be corruptions of Chriſtianity.

"To theſe conſolations there is, I think, a ſtrong alluſion in 2 Cor. i. 3, 4. *Bleſſed be God, even the Father of our Lord Jeſus Chriſt, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulations, that we may be able to comfort them that are any in trouble, by the comfort wherewith we ourſelves are comforted of God.*"

By a ſtrange diſtortion of this text, Mr. Iſaac forces it into the ſervice of his own ſect; as if it were intended to afford comfort to Unitarians, excluſively. This mode of interpretation is rather ſingular: the expoſitions of other texts that occur, in favour of Unitarianiſm, have no claim to novelty.

"As the Holy Jeſus, by his piety and virtue, obtained the full approbation of the Deity, thoſe *who imbibe* his *likeneſs* ſhall not fail in the end. This is the conſolation whereby we are comforted of God."

"The doctrine, ſome of whoſe comforts we are contemplating, repreſents the ever-bleſſed Deity, as pointing out to his creatures the path which leads them to peace and happineſs; and when they have ſtrayed from this path, and wandered in others, which lead to ruin, it repreſents him as ſeeking them, and encouraging their return, with the aſſurance, that he will forgive, not for a competent ſatisfaction, a full equivalent, or a vicarious ſacrifice; but *freely*, without money and without price."

"Is the God of Chriſt *your* God! Is his Father your Father? What can you wiſh beſides, unleſs you wiſh to be where Jeſus is, '*to ſee his ſmiling face?*' If our Lord, who ſays you ſtand in the ſame relation to God, as he himſelf did, in proportion to your virtue, was not left of the Deity; neither ſhall you be left; but you ſhall receive every neceſſary aid in the preſent ſtate, and have all things to work together for your good; and be finally conveyed to his preſence, to be monuments of ſovereign grace, and redeeming love, when time ſhall be no more! Doth not this reflection inſpire you with comfort, even under the abuſes you receive from thoſe who have, by miſtake, corrupted the original doctrine of the Goſpel of Jeſus Chriſt?"

Theſe are a few of Mr. Iſaac's obſervations; which are, indeed, but ill adapted to the genius of the Chriſtian religion.

Mr. Iſaac's "*Pure Chriſtianity*," is no Chriſtianity at all. The doctrines of our Saviour's Divinity and Atonement are the two grand eſſentials of our faith. They are features prominent throughout the Scripture: they are diſcriminating lines, that have ſtrongly marked our religion, through all the revolutions of the church. The Arian, though diſallowing the Divinity of Chriſt, yet leaves not the human nature to ſtand by itſelf: he adds another nature to the human; believing our Saviour to be an angel-man.

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But the Unitarian rejects "all that the prophets have told us." With him, our Saviour was a mere man: to him, the atonement is an abſurdity: and to him, the Trinity is a monſtrous fiction—an inſult to common ſenſe. Thus ſtripped of its diſtinguiſhing characteriſtics, what is there in Chriſtianity, that could render it a ſubject worthy of ſo particular a Revelation from Heaven; of ſuch a ſeries of prophecies from the firſt ages of the world to the period of its appearance; of ſuch mighty ſigns and wonders as were wrought to introduce and eſtabliſh it? Natural religion had long before inculcated into men, the morality of Unitarianiſm, if not a ſuperior morality. The danger of departing from the written word of God may be clearly ſeen in the conduct of thoſe ſelf-ſufficient reaſoners—thoſe half believing Chriſtians. We have too frequently obſerved, that attempting to try the Scriptures by the teſt of his philoſophy, the Arian riſes into a Unitarian; and, to complete the triumph of reaſon, the Unitarian mounts up into a Deiſt. This is the regular gradation with the more arrogant; whilſt they, whom we have termed half believers, either too indolent, or not ſufficiently at leiſure to purſue a ſeries of argumentation, unite in the pious wiſh, that, for the ſake of Chriſtian harmony, our religion might be ſo modified, as to ſuit all parties, and to accommodate, if poſſible, even "Jews, Turks, Infidels, and Heretics." Thus, in ſhort, as a* late devout and learned prelate hath obſerved, if our governors were inclined to frame a new liturgy and conſtitution according to this liberal ſyſtem, we ſhould have "a religion without a Redeemer, without a ſanctifier, without grace, without a ſacrifice, without a prieſt, without an interceſſor."

Such is Mr. Iſaac's *pure* Chriſtianity, which deems itſelf peculiarly entitled to the *Conſolations* of the Goſpel!

ART. XVI. *A Sermon preached in the Pariſh Church of Brading in the Iſle of Wight, on Feb.* 27, 1799. *Being the Day appointed for a General Faſt.* By the Rev. Legh Richmond, M. A. 8vo. PP. 42. 1s. Rivingtons.

FROM the ſtrong words of the evangeliſt, "Except ye repent, ye ſhall all likewiſe periſh," the preacher enforces, in impreſſive and energetic language, the abſolute neceſſity of immediate reform. He maintains that the preſent ſtate of general virtue is "oppoſed to the doctrines and precepts of the Chriſtian Goſpel;" and he takes a brief review of the prominent vices of the age.

"High ranked among theſe ſtands the duelliſt; and although his offence be a monſtrous compound of aſſaſſination and ſelf-murder, yet, in theſe days of encreaſing depravity of morals, it is conſidered as a mark of ignominy and diſgrace not to reſent an injury, however trivial, even unto blood, and to be prepared on all occaſions, to unite

* Dr. Horne.

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the character of a murderer to that of ſuicide. Can there be a greater proof that we fear men rather than God, when we thus openly apoſtatize from the firſt principles of religion, in conformity to the cuſtoms of the world? If ſuch ſanguinary doctrines prevail to ſo great an extent, that few men of the higher orders of ſociety at leaſt can be found to diſclaim them, is it not ample teſtimony that religion is known only by *name*, to a large multitude of thoſe, who, from their rank and ſituation, ought to be the patterns of virtue and piety?

"I conſider it as altogether unneceſſary to enter into any proof of the heinousneſs of this crime; it is the frequency * of it which I now adduce as a concluſive teſtimony of the reduced ſtate of general morals. The ſtatutes of Chriſtian morality enjoin to † 'love even your enemies, to bleſs them that curſe you, to do good to them that hate you, and pray for them which deſpitefully uſe you, and perſecute you:' for 'if ye forgive not men their treſpaſſes, neither will your Father forgive yours.' Compare theſe precepts with the ſentiments which cuſtom ſanctions amongſt us, and ſay whether they can be deemed to be a pious, or a moral people, who thus wilfully ſacrifice their virtue to maintain reputation, and for the ſlighteſt injury will murder a friend, rather than make an unprincipled world their enemy."

He thus deſcribes the ſpecies of reform which is wanted.

"The radical reformation, which is ſo loudly called for muſt commence in the human heart; till religion has eſtabliſhed her throne *there*, all declamation againſt the depravity of the age, and all ſchemes of moral amendment will be fruitleſs and unprofitable. Much of what we have been ſo induſtriouſly taught, by the preceptors of profligacy and faſhion, muſt be *unlearned* again and extirpated from the heart: many an evil paſſion, which we have fondly indulged, muſt be mortified and vanquiſhed; and thoſe frivolous purſuits and diſſipated pleaſures which corrupt the heart and poiſon the fountains of life muſt be rejected and deſpiſed, before we can hope to preſent ourſelves and our ſervices as 'an acceptable ſacrifice to the Lord.' If, as individuals, we commence this reform, with the gracious aſſiſtance and bleſſing of God, it cannot be long before the joyful fruits ſhall appear in the renewal of national morals; the anger of an offended Deity may thus be turned from us and his Divine favour reſtored."

On the difference between genuine and ſpurious liberality the author's obſervations are appoſite and forcible.

"In the preſent age we read and hear much of liberality of ſenti-

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* "It may be inſtanced as a proof of the melancholy prevalence of ſuch principles and practice, that no leſs than four caſes of Clergymen being concerned in duels, have appeared in the public prints within the ſpace of the laſt year. A moſt excellent reproof was lately delivered from the bench to one of theſe offenders by Mr. Juſtice Groſe, whoſe ſentiments on the occaſion did equal honour to the feelings of the Chriſtian, the Judge, and the Man."

† "Matt. v. 44. vi. 15."

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ment in matters of religion and politics, it is therefore of conſequence that we ſhould form juſt notions of a ſubject perhaps oftener talked of than underſtood. Genuine liberality of principle is what all muſt love, honour, and cheriſh, except the contracted mind of the bigot or the ſanguinary diſpoſition of the perſecutor; to the due exerciſe of liberality, in humble dependance on the will of God, we owe every bleſſing both civil and religious, which has ſo long characterized the proſperity of this country. But when, under the plea of candor and liberality, licence is demanded for the aſſiduous propagation of principles ſubverſive of religion and virtue; when the purity of Chriſtian belief is corrupted, and the only barrier which is able to check the progreſs of profligacy and vice overthrown; when conſpiracies againſt the peace and happineſs of mankind are foſtered, and unprincipled men claim a right to circulate pernicious opinions on matters of infinite importance: when all this is to be tolerated without control under pretence of liberality, it is high time to look with ſuſpicious eye upon ſuch a principle, to ſift it thoroughly, and to exhibit its true colours. We ſhall ſoon diſcover that it is a 'preſumptuous, ſelf-willed' licentiouſneſs, which veils itſelf under the deluſive title of liberality; a licentiouſneſs which ſeeks to propagate vice and irreligion with ſedulous aſſiduity, leads to the profeſſion of abſolute ſcepticiſm, and terminates in the total annihilation of every religious principle in the heart: it is the effects of ſuch miſnamed *liberality*, that have ſo lately deluged the plains of Europe with blood, and filled its cities with mourning and lamentation; by its fruits let it be known; it evidently declares itſelf to be the offſpring of that 'philoſophy and vain deceit, whereof the Apoſtle commands us to beware, as being after the tradition of men, after the rudiments of the world and not after Chriſt.' (Col. ii. 8.)—Far be it from me to depreciate the value of true philoſophy or pure liberality of ſentiment, but it is the ſacred duty of a chriſtian paſtor in theſe dangerous times, to warn his flock, that many are 'the ravening wolves who wander about for prey in ſheep's cloathing;' wherefore they muſt not 'believe *every* ſpirit, but try the ſpirits whether they be of God, becauſe many falſe prophets are gone out into the world.' (1 John iv. 1.) It is of the firſt conſequence that we enable ourſelves and others to diſtinguiſh that falſe philoſophy which 'deſcendeth not from above, but is earthly, ſenſual, deviliſh, from the Divine wiſdom which is pure, then peaceable, gentle and eaſy to be intreated, full of mercy and good fruits, without partiality, and without hypocriſy.' (Jam. iii. 15. 17.) The philoſophy of the chriſtian teaches him to lay the foundation of his *liberality* in an humble ſpirit and zeal for the glory of God; and *his* ſyſtem of politics makes the trueſt liberty to conſiſt in obeying Him, whoſe ſervice is perfect freedom."

We heartily concur with the author in his ideas of the profligacy of the age, and of the deſtructive conſequences which may be expected to reſult from it. In ſhort, we ſee no other alternative but that preſented to public contemplation, by a diſtinguiſhed writer whoſe practice and precepts are never at variance—Reform or Ruin.

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ART. XVII. *Juſtification by Works, as aſſerted by St. James, not inconſiſtent with St. Paul's Doctrine of Juſtification by Faith; a Sermon preached at Tiverton, on Wedneſday, July* 31, 1799, *at the primary Viſitation of the Right Reverend Henry Reginald, Lord Biſhop of Exeter.* By Daniel Veyſie, B. D. Rector of Plymtree, Devon, and late Fellow of Oriel College, Oxford. Publiſhed at the Requeſt of his Lordſhip and the Clergy. 8vo. PP. 21. Leigh and Sotheby. 1799.

THE honourable teſtimony borne to this diſcourſe by ſo reſpectable an audience, as the Biſhop and Clergy, at whoſe requeſt it appears in print, ſhould ſeem to render ſuperfluous every other commendation. In ſome inſtances, the Preacher who would conſult his own reputation, would act moſt judiciouſly, in declining to *publiſh*, though ſolicited by his hearers. In making this obſervation, it is far from our intention to diſcourage modeſt merit, or to derogate from the excellence of the numerous diſcourſes that iſſue every year from the preſs; in which are diſcuſſed, with ſo much ability, the moſt important ſubjects in religion and morals, by Divines of the national Church; which, in no point, either of diction or reaſoning, are inferior to thoſe of the Preachers of any Communion. We would only be underſtood to remark, that diſcourſes, which are beſt adapted for the impreſſive and animated delivery of the Preacher from the pulpit, are not always alike calculated to affect, in the ſame manner, the mind of the reader who peruſes them in his cloſet. The perſuaſive eloquence of the orator, or, perhaps, ſome peculiar circumſtances, that accompanied the delivery of the Sermon, and cannot be conveyed to the Reader, combined to produce an effect, which forms no juſt criterion of the intrinſic merit of the diſcourſe. Whatever depended more on the *manner* than the *matter* will be loſt in the peruſal. But in diſcourſes addreſſed not to the paſſions only, but the underſtandings, of the hearers, (and *ſuch* hearers as thoſe of which Mr. Veyſie's audience was compoſed; who were fully competent to appreciate the force of his arguments, and were not to be miſled by the faſcinating charms of elocution, and to miſtake *ſound* for *ſenſe*) in ſuch diſcourſes, which will ſtand the teſt not only of the ear, but of the eye, the fair fame, not ſought for, but obtained, by the preaching, will not be loſt by the publication; and, what is far more important, the good deſign of the Preacher will be more extenſively diffuſed.

Mr. V. appears to us, as he did to his learned auditory, to reconcile, in a very ſatisfactory manner, the declaration of St. Paul, "that a man is juſtified by faith, *without* the deeds of the law," with the aſſertion of St. James, in the text of this diſcourſe, (ch. ii. v. 24.) "that by *works* a man is juſtified, and *not by faith only*." Without enumerating the various expoſitions that have been given by different writers, with a view to reconcile the ſeeming diſcordancy of opinion in the two Apoſtles, Mr. V. ſtates, in a clear

a clear and ſtrong manner, his own interpretation of the paſſages in queſtion; and, by comparing Scripture with Scripture, proves, to our conviction, what he ſets out with aſſerting, viz. "that the difference between the two inſpired writers conſiſts rather in *words* than in *things*; rather in ſhew and appearance, than in truth and reality, that, while St. Paul aſcribes not the juſtification of man to faith excluſively of works, St. James imputes it not to works excluſively of faith; but rather, St. Paul, to faith without works of a certain deſcription; and St. James to faith with works indefinitely; and, therefore, it may be, with works of a different kind from thoſe excluded by St. Paul."

The limits which we are conſtrained to preſcribe to ourſelves in the review of the numerous ſingle ſermons, which come before us, preclude us from entering into a detail of the ſolid reaſoning, on ſcriptural grounds, by which the learned Preacher appears to us to have proved the poſitions he has laid down; "that the two Apoſtles, when writing of juſtification by faith or works, have not both the ſame end in view, and that they do not mean the ſame thing either by *faith* or by *works*."

Of a ſubject, of ſuch vaſt importance, both with reſpect to belief and practice, concerning which ſo much controverſy hath ariſen in the Chriſtian Church, and ſtill unhappily prevails, we cannot too highly commend Mr. V.'s judicious choice on ſuch an occaſion. We ſhould do injuſtice to the excellent diſcourſe by making partial extracts from it; and we only diſcharge our duty in recommending the peruſal of it to our readers; to many of whom Mr. V.'s character, as a ſound divine, and able writer, is already well known by his "Vindication of the Doctrine of St. John, and the faith of the primitive Church from the charge of *Unitarianiſm*," in a ſermon preached before the Univerſity of Oxford, and his "Defence and Illuſtration of the Doctrine of *Atonement*," preached at the Bampton Lecture, before the ſame Univerſity; in which he long filled, with deſerved honour, the important ſtation of Tutor of a College.

POLITICS.

ART. XVIII. *Speech of the Right Honorable Barry, Lord Yelverton, Chief Baron of his Majeſty's Court of Exchequer, in the Houſe of Lords of Ireland, on Saturday, March* 22, 1800, *in the Debate on the fourth Article of a Legiſlative Union between Great Britain and Ireland.* 8vo. PP. 36. Dublin printed, reprinted for Wright, London.

THE fourth Article of the Union relates to the queſtion of repreſentation, and the object of Lord Yelverton's Speech is to juſtify the ſtipulated proportion of Iriſh repreſentatives in the imperial parliament. We recommend very ſtrongly to all thoſe writers

writers and orators who have ſuch a propenſity to recur to *firſt principles*, the obſervations of the learned Lord, on this intereſting topic. His Lordſhip very juſtly remarks that *property*, not *population*, is, and ever has been, the ſubject of repreſentation. He ſucceſsfully expoſes the folly of thoſe *patriotic* declaimers who inceſſantly urge the neceſſity of an appeal to *the people*.

"And here give me leave to obſerve, that he muſt have taken a very ſuperficial view of our Conſtitution, and of its firſt elements, who could argue that it is the people, merely as ſuch, who are repreſented in Parliament, and that therefore the will of the Parliament ought to be determined by theirs; (for ſo it has been argued in another place, and I underſtand with great effect;) and further, that there are certain Acts of Parliament which the people are not bound to obey, if they do not approve of them; a poſition ſo monſtrous in itſelf, and ſo dangerous in point of example, that it is aſtoniſhing how it could have found its way into an aſſembly of grave legiſlators, whoſe very office it is to preſcribe rules of conduct to the people; and to which I ſhall not think it neceſſary to give any other anſwer, than merely to quote the words of Grotius upon the ſubject;—"*Omnia convelli neceſſe eſt, ſi id recipimus, jus rejendi ſubditum eſſe eorum judicio ac voluntati, qui reguntur;*"—in other words, that the whole machine of Government muſt be ſhaken to pieces, and mankind reduced again to a ſtate of nature, if we allow, for a moment, that dangerous doctrine, that the ſupreme power, which has a right to give the law, is liable to be controlled by the pleaſure of thoſe whoſe duty it is to obey. But there cannot be a greater miſtake than to ſuppoſe, that our Conſtitution aroſe out of any truſt or compact between the people and the Parliament; or that the three eſtates of the realm took thoſe ſtations in the political ſyſtem, which they occupy at this day, according to any previous concert or agreement: our Conſtitution has the appearance of being ſtruck out at a heat, if I may uſe the expreſſion; but it is in fact the offspring of divine wiſdom, acting upon human affairs, and by the ſlow and ſilent operation of remote cauſes, producing, almoſt miraculouſly, harmony out of diſcord, and order out of confuſion."

Having traced the origin of Parliament to the feudal ſyſtem, and marked its progreſs and its nature, his Lordſhip thus concludes this head of his argument.

"And thus I hope I have proved that it is not the people, merely as ſuch, that are repreſented in Parliament, but only the property of the country, whether that property conſiſts in real or perſonal wealth, in corporeal inheritance, or incorporeal franchiſe.

"And this we ſee exemplified in the experience of every day, at the election of members to ſerve in Parliament for the other Houſe. For if the elector voted from any right inherent in his perſon, he could only make one choice. But this is ſo far from being the caſe, that the law allows him as many ſuffrages, as he poſſeſſes freeholds or franchiſes in different counties or boroughs. And

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when he loſes, by judgment of law or otherwiſe, thoſe freeholds or franchiſes, he loſes his right of ſuffrage along with them: whence it neceſſarily follows, that it is to the property, and not to the perſon of the elector, that the right of ſuffrage is attached.

"And this is what Lord Chatham meant when he aſſerted, 'That there was not a blade of graſs in England which was not repreſented."

To call the conſent of the Iriſh Parliament to an union with England, as many of the learned members of the Iriſh Bar, and many diſtinguiſhed leaders of the Iriſh oppoſition, have repeatedly called it, an act of *Political Suicide* is, in his Lordſhip's apprehenſion, "*rank nonſenſe.*" His remarks on this ſubject are ſtrong and pointed, and the whole ſpeech is worthy of the reſpectable perſonage by whom it was delivered.

ART. XIX. *Speech of Lord Hawkeſbury in the Houſe of Commons, Friday, April* 25, 1800, *on the Incorporation of the Parliaments of Great Britain and Ireland.* 8vo. PP. 34. Wright.

THIS Speech was delivered in anſwer to Mr. Grey, who had oppoſed the projected proportion of repreſentatives for Ireland, and had made a motion, the object of which was that only 85 members ſhould be received from Ireland, and 40 of the moſt decayed Britiſh boroughs be diſfranchiſed. Mr. Grey's propoſition was certainly the leaſt objectionable of any which had hitherto been offered by the friends of Parliamentary Reform, and the propoſed augmentation of the number of members in the Houſe of Commons gave it a *comparative* merit, if we may ſo ſay, to which, conſidered in the abſtract, it would have have had no legitimate pretenſions. In reſiſting this propoſition, Lord Hawkeſbury contends that the popular influence has acquired a gradual preponderance ſince the revolution, and that the influence of the Crown has diminiſhed in proportion; and that, from the *effects* of the preſent ſyſtem, its excellence is evident, and the danger of innovation manifeſt. His Lordſhip calls upon thoſe who talk of reſtoring our repreſentation to its original purity, to fix a period, which they mean to be taken as a model of ſuch purity; and he retorts upon Mr. Grey in the following very pertinent manner.

"The Honourable Gentleman has ſtated, that he ſhould have been ſatisfied with the Conſtitution as it ſubſiſted during the firſt fifty years of the century; yet during more than twenty of thoſe years, a Miniſtry were in poſſeſſion of power, who, whether juſtly or not, I will not pretend to ſay, have been ſtigmatized more than any other, for having introduced a complete ſyſtem of corruption, and for having increaſed the influence of the Crown, to the prejudice of the rights and privileges of this Houſe: and yet this Government was oppoſed by the greater part of the Scotch Members, who have been repreſented by the Honourable Gentleman as the univerſal ſupporters of all Miniſters. It is ſingular that the Adminiſtration of Sir Robert Walpole, to which I have alluded, is to this

day

day proverbial for influence and corruption; and this is the period to which the Honourable Gentleman would refer us, as to the golden age of the Conſtitution. It ſhould be conſidered, however, that the influence of the Crown, whether it be more or leſs, carries always an antidote along with it. If there are thoſe, who may be ſuppoſed to ſupport Government from having places, there are others who may be ſuppoſed to oppoſe it, from having been refuſed places. Indeed, Sir, if the hiſtory of theſe tranſactions were known, I believe it would be found, that the proportion of the latter claſs to the former would be much greater than is commonly imagined: I ſtate this as one antidote to the influence of the Crown; and if, as the Honourable Gentleman ſays, poſſeſſion and expectation tell for ſomething, diſappointment ſurely ought not to be forgotten in the account."

This laſt obſervation is as juſt as it is novel, and we hope it will make a proper impreſſion on thoſe in whom ſuch an impreſſion would be moſt likely to produce a good effect.

ART. XX. *A Letter to the Farmers and Traders of Ireland, on the Subject of Union.* By a Farmer and Trader. 8vo. PP. 19. Dublin printed, London reprinted for J. and T. Carpenter. 1800.

THIS is a plain addreſs from a plain man, who ſeems to entertain a tolerably correct idea of the preſent ſtate of Ireland, and of the beſt means of melioration and improvement: the concluding pages of the Letter will ſuffice to make our readers acquainted with his opinions and his mode of reaſoning.

"If the real object be the welfare of our country, and not paltry pride, vain conſequence, and imaginary independence, we ſhall by Union arrive at what Ireland has ever wanted; a ſubſtantial yeomanry, not as ſoldiers, thank God! but as ſubſtantial and independent farmers: property will be ſecured, and riſe in value from 18 and 20 years purchaſe, the preſent rate of the beſt-circumſtanced eſtates in Ireland, to 25 and 30 years purchaſe. Wealthy men will lay out their money and live among us; we ſhall vie with, if not be ſuperior to, any little iſland in the univerſe; our country will become the envy of nations, the granary and the garden of Europe.

"Let us look at the abſtract of this queſtion. We loſe, that is, we tranſlate our Parliament to England, where I am firm in the belief we ſhall meet more real candour and diſintereſted friendſhip than at home. We ſhall loſe all party and jobbing in Ireland for ever; we ſhall reconcile and unite all claſſes and diſtinctions of men, *prevent ſeparation*, and join in the common intereſt of induſtry, manufactures, and the uſeful arts.

"We ſhall ſecure protection and ſupport in our linen and proviſion trades: a field is opened in woollens alſo, and to an extent little thought of; we ſhall participate and extend with the firſt trading country in the world, our ſiſter country, and connect ourſelves to her in the ſtrongeſt ties for ever. We ſhall have our duties

ties and our taxes collected on juſt and fair terms, and be eaſed of many grievous burdens in our eſtabliſhments. The well-informed on theſe ſubjects, whoſe writings and calculation it was unavoidable, in ſome inſtances, but to touch on, will conſider that this is calculated to reconcile the minds and inform the underſtanding of the middle orders of men, the bulk of the community; that the object is to convince them that Union is our intereſt, that it is on fair terms, and that we ſhall be gainers by it in the end; that we ſhould lay aſide all party prejudices and religious diſtinctions; agitate theſe queſtions no further, but lay ourſelves down to induſtry, and in God's name follow the advice of St. Paul,—'Study to be quiet, and mind your own buſineſs.'

"I am your real and true friend,

"A FARMER AND TRADER."

ART. XXI. *Subſtance of the Speech of* Thomas Jones, Eſq. F. R. S. F. A. S. and M. P. *On his Motion for Peace, made in the Houſe of Commons, May* 8, 1800: *With a Copy of the Addreſs moved to his Majeſty.* 8vo. PP. 71. Debrett.

MR. JONES is certainly entitled to full credit for his affirmation "that if, for one moment, I conceived our laws, our liberties, our religion, or one atom of our moſt glorious conſtitution, were in danger, I would not ſtand up here for the purpoſe which I do *now;* but I would ſupport the war, and the counſels which conduct it, with the ſame zeal, and firmneſs, and reſolution, which I did within theſe walls, and without them, when I conceived they *all* really were." But while we laud the integrity of this worthy member, we may be allowed to expreſs our ſurpriſe at his want of information, and the ſtrangeneſs of his opinion. JACOBINISM, he aſſerts, is *extinct*, of courſe we have nothing more to dread from it! God forbid ſuch an opinion ſhould be adopted by the nation; for it would be a certain preſage of its ruin. We ſhall uſe no argument to convince Mr. J. that he is miſtaken, but content ourſelves with referring him to the recent language of Bonaparte, on the re-eſtabliſhment of the *Ciſalpine Republic.*

It is not our intention to comment on the language of this pamphlet, however groſs and unjuſtifiable ſome parts of it unqueſtionably are, but when Mr. J. affirms that we ought not to try to reſtore royalty in France, we cannot refrain from entering our ſolemn proteſt againſt ſuch very extraordinary doctrine; and when he tells us that he never read any book on the law of nations, that juſtified ſuch a procedure, we are tempted to expreſs a doubt whether he ever read any book on the law of nations. If he will take the trouble of looking into VATTEL, he will ſpeedily be convinced of his miſtake; or, if he prefer a more modern authority, he may conſult the Speech of Mr. FOX, on the commotions in Holland, in 1787, where he will find much ſound doctrine on this point.

We ſtrenuouſly recommend to Mr. Jones to re-peruſe his ſpeech with attention, and then calmly to conſider whether it became his

character, as a reſpectable country-gentleman, and an independent Member of Parliament, to ſink himſelf to a level with factious demagogues, by laviſhing indiſcriminate abuſe on all the allies of his country, while he never mentioned her moſt inveterate and unprincipled enemy, but as the deſtroyer of Jacobiniſm, and the pacificator of Europe?

We could not but ſmile at reading that part of Mr. J.'s propoſed addreſs which ſtates the preſent to be a "*calamitous war*," when, in the ſpeech, by which it was preceded, we found the country repreſented, as in a ſtate of unexampled proſperity, her ſovereignty over the ſeas eſtabliſhed, the fleets of her enemies cooped up in port, their captive banners floating in the cathedral of her metropolis; when we read, that ſhe had "monopolized almoſt the commerce of the whole world," that her "ports were crouded with the ſhips of all the nations of the earth;" and that her foreign poſſeſſions were "in a ſtate of ſolid and permanent ſecurity." We could not but aſk ourſelves, if theſe be ſymptoms of calamity, what will Mr. Jones conſider as proofs of proſperity?

"ENGLAND," we are told, "has not tried the faith of REPUBLICAN FRANCE" ſo ſaid Mr. SHERIDAN in the year 1794. Let thoſe who wiſh to aſcertain the nature of that faith, read the hiſtory of the French Republic, in her tranſactions with foreign powers, from the moment of her birth to the preſent time; and if, having read it, they can recommend this country to try that faith, they muſt either be the boldeſt, the weakeſt, or the moſt treacherous, of her friends.

ADULTERY.

IF we had not been prevented by illneſs from giving, in our laſt number, our uſual ſketch of public affairs, we ſhould have entered ſomewhat at large into the momentous queſtion which was then under diſcuſſion in Parliament, relating to the ſin of adultery, and the means propoſed for checking its progreſs. Conſidering this queſtion as one which materially involves not only the preſent happineſs but the future ſalvation of the people of this country; as a queſtion which affects them not merely as members of civil ſociety, but as Chriſtians, as creatures placed here in a ſtate of probation, accountable for their actions to a ſupreme Being, and deſtined for another and a better life, we think it deſerving ſomething more than a fugitive attention, a temporary conſideration, a tranſient importance; we are decidedly of opinion that it calls for the earneſt inveſtigation, the moſt zealous exertions, and the moſt unremitting perſeverance of all who value the character of a Chriſtian, and who think with us, that every human law ſhould be founded on the immutable baſis of the Divine will, wherever that will has been made manifeſt to man, either by direct revelation from the Creator himſelf, from the bleſſed Redeemer of the human race, or by the communication of inſpired writers. Deeply impreſſed with

with this idea, and fully aware of the marked profligacy of the age, we ſaw, with infinite pleaſure, a Bill introduced into the Upper Houſe, calculated to repreſs the deſtructive vice, the crying ſin, of adultery. And though we could have wiſhed that this Bill had been more efficient in its proviſions, yet, in its meliorated ſtate, we conſidered it as eminently fitted to produce the deſired effect. We, therefore, imagined that it muſt paſs with unanimity. Our ſurprize, then, at ſeeing it attacked with all the virulence of party, at witneſſing a determined, an inveterate oppoſition to it, may be more eaſily conceived than expreſſed. But even this ſurprize was exceeded by our concern on perceiving, in the publiſhed liſts of the diviſion in the Houſe of Lords, the heir apparent and three or (according to a liſt now before us) *four* of his brothers oppoſed to the Primate and the whole bench of Biſhops, whoſe opinions, on ſuch a ſubject, were certainly entitled to particular reſpect. We weighed, with all the attention of which we were capable, every argument adduced in oppoſition to the meaſure, as detailed in the public prints, but we found them woefully deficient in the balance. We could, indeed, perceive much worldly wiſdom, but little religious knowledge; much liberality of ſentiment, but little integrity of principle; much zeal for the worthleſs part of the fair ſex, but little regard for the preſervation of public morals. This, however, was doubtleſs owing to the inaccuracy of the reporters, who ignorantly miſconceived, or maliciouſly miſrepreſented, the arguments of the ſpeakers. Be that as it may, we as heartily rejoiced in the triumph of the two firſt eſtates, the Lords Spiritual and Lords Temporal, as we deeply lamented the failure of the *third eſtate*, of the Realm. It was not merely the rejection of the Bill by the Commons, but the circumſtances attending its rejection, and the ſpeech which was ſuppoſed to influence it, that made us conſider it as a public calamity, as a fatal wound to the religious and moral character of the nation.

In the courſe of the debates on this ſubject it was ſaid, falſely no doubt, to have been aſſerted by ſome one, that the Biſhops and Judges were not competent to decide on ſuch a Bill, as not being poſſeſſed of that *worldly knowledge* which was indiſpenſibly neceſſary to appreciate its merits.

> "If knowledge of the world makes man *immoral*,
> May Juba ever live in ignorance."

But if men bred up to the liberal profeſſion of the law, and who are almoſt in the daily habit of trying cauſes of every denomination, ariſing out of the practices, the purſuits, the paſſions, and the propenſities of mankind, are not adequate judges of the beſt means of reſtraining their vices, how the knowledge requiſite to form ſuch judges is to be acquired, it is difficult to conceive. No one will have the audacity to contend, that it is to be collected at the ſtews, at the gaming-table, or at any other of thoſe deteſtable haunts, at which faſhionable profligacy rides triumphant, bidding defiance alike to the mandates of God, and the laws of the realm. Such knowledge cannot be poſſeſſed by titled or untitled adulterers, by titled or untitled

pandars, by titled or untitled fornicators, by titled or untitled miniſters to the illicit pleaſures of thoſe whom they are bound by every principle that man ſhould hold ſacred, to defend from all contamination; nor yet by the titled or untitled profligates who are the partakers of ſuch pleaſures, and the partners of ſuch guilt. No men, we contend on the other hand, are better qualified to form an accurate opinion on this ſubject than our lawyers. We witneſſed, with infinite ſatisfaction, the manly firmneſs of the Chief Juſtice of the King's Bench, in vindicating the character of the profeſſion from the aſperſions which were ſuppoſed to have been caſt upon it. This vigilant guardian of the laws, this intrepid champion of the morals of his country, would, no doubt, have extended that firmneſs beyond the precincts of his Court, had there been occaſion for its exertion elſewhere; he would, we are perſuaded, have nobly defended the dignified independence of a Britiſh Judge from every encroachment; and he would have diſdained to account for his conduct, in his judicial capacity, to any individual or aſſembly of men, however reſpectable, unleſs he had been legally called upon by the juſtice of his country. We congratulate the Bench and the Bar on the ſpirit diſplayed on the memorable occaſion to which we allude; we truſt they will ever preſerve it undiminiſhed; with their independence the independence of the nation is intimately connected; and our feeble ſupport ſhall ever be chearfully and early afforded to ſecure them both againſt every attack.

It does not appear to us that the comparative ſtate of the ſin of adultery, and of other public vices, at this, and at any former period, could ſupply juſt grounds for deciding on the expediency or neceſſity of a Bill of reſtraint. The only fair criterion by which the queſtion could be tried was this—Whether or not the ſin of adultery prevailed at the preſent moment to ſuch a degree as to juſtify the interpoſition of the Legiſlature for the purpoſe of reſtraining its progreſs by additional puniſhments? No poſitive evidence can be adduced to prove the affirmative of this queſtion; its deciſion, therefore, muſt depend on the perſonal obſervation and knowledge of individuals, as to the ſtate of public manners and morals.

In the courſe of the debate it was ſtrenuouſly contended, by ſome, that immorality had not encreaſed of late years. That Mr. Sheridan, who ſome three years ago pronounced a panegyric on the manners of the age, (in the Houſe of Commons) which he repreſented as diſtinguiſhed for *gentleneſs* and *amiability*; or that a noble Lord, in the other Houſe, who, in an eſſay that was publiſhed ſoon after, improved upon that panegyric, ſhould ſtrenuouſly maintain this point, think no reform neceſſary, and regulate their votes by ſuch opinion, was naturally to be expected. But never, we inſiſt, was an opinion worſe founded, and never were men leſs competent to decide on ſuch a queſtion, as it relates to the community at large, than the higher claſſes of ſociety. Of the increaſed prevalence of immoral and vicious habits, the public theatres exhibit a damning proof. Twenty years ago a proſtitute did not dare to ſhew her face in the lower parts of the houſe; and

and if in the upper boxes, to which this deſcription of unfortunate women were confined, any tumult or noiſe were heard, the indignation of the audience, deciſively manifeſted, either produced inſtantaneous quiet, or the expulſion of the offenders. Now, alas! how different is the ſcene! the front boxes of the theatres are almoſt excluſively devoted to women of the town; the lobbies ſwarm with them; they occupy every part of the houſe, with the ſolitary exception of the ſide boxes and the firſt circle; the rooms intended for the purpoſes of refreſhment are like the ſhow-rooms of a bagnio; and it is next to impoſſible for a virtuous woman to walk from her box to her carriage without having her eyes offended, and her ears ſhocked, by the moſt indecent geſtures, and the moſt obſcene language. And in this moſt profligate exhibition the young men are as bad as, if not worſe than, the women. At a ſummer theatre, we have ſeen the performance abſolutely ſtopped by the noiſe of theſe male and female proſtitutes, and the front boxes rendered the ſcene of actions fit only for a brothel. When ſuch groſs violations of decency and decorum are publicly tolerated, woeful, indeed, muſt be the depravity of public manners!

If another inſtance be wanted let us turn our eyes to the ſtreets of the metropolis in an evening. We will not ſay that the number of proſtitutes which parade them is greater now than at any former period, but certain it is that they are greatly increaſed in impudence, in depravity, and in wickedneſs. When a modeſt woman cannot paſs through the ſtreets, under the protection of a brother or a huſband, without having her ears aſſailed with the moſt horrid blaſphemy and obſcenity, without being ſubject to the moſt groſs and abominable inſults, we may fairly conclude that the morals of the nation are at a very low ebb indeed. Theſe atrocious circumſtances, it is evident, cannot much affect the higher claſſes of ſociety, whoſe carriages ſcreen them from inſult; but they are dreadfully felt by the middle claſſes, and muſt have a terrible effect indeed on the lower claſſes.*

Let us, then, hear no more of the wretched jargon of modern liberality, unleſs, indeed, *gentleneſs* is to be accepted as a ſubſtitute for *religion*, and *amiability* as the lawful ſucceſſor of *virtue*. And if the ſtate of public morals be really ſuch as we have ſtated them to be, have we not too great reaſon to conclude, (without having recourſe to the records of Doctors' Commons, or to the ſtatute-books, though theſe, we are convinced, would juſtify our concluſion) that the ſin of adultery has kept pace with other vices? In ſhort, to us it appears evident, that unleſs ſome ſtrong and deciſive meaſures be ſpeedily adopted for the more effectual repreſſion of vice and immorality, unleſs our legiſlators feel the full force of the wiſe obſervation, *Quid valeant leges ſine moribus!* and regulate their public and their private conduct accordingly; unleſs our magiſtrates be inveſted with the power, and ſupplied with the means, of putting an immediate ſtop to the flagitious practices that

* We refer our readers, for ſome excellent reflections on the manners of the age, to a Letter ſigned CATO, which appeared in the Anti-Jacobin or Weekly Examiner.

pollute our ſtreets; and the proprietors and frequenters of our places of public reſort be made to enforce an obſervance of decency and decorum; unleſs, in ſhort, a general reform take place in the morals and manners of every deſcription of people, we can ſee not the ſmalleſt reaſon to hope for our eſcape from the ſame dreadful fate, which the juſt vengeance of an offended God has, at different times, inflicted on various nations of the earth, not more degenerate, not more profligate, than our own.

The ſerious reflections naturally ſuggeſted by theſe important conſiderations would lead us far to tranſgreſs our bounds; but we muſt limit ourſelves to one other remark on the ſin of adultery, and then proceed briefly to notice the different pamphlets which have appeared on the ſubject. That adultery is a ſin of the deepeſt dye, the divine prohibition in the decalogue would alone ſuffice to demonſtrate; but we have further divine authority for aſſerting that adulterers (if they do not repent, will even be excluded from the kingdom of heaven. Is it not moſt ſtrange, then, that this ſin, which, it is acknowledged by all, ſtrikes at the root of domeſtic happineſs, and conſequently ſhakes the whole fabric of civil ſociety, ſhould not be found on the long liſt of thoſe crimes which ſwell our penal code to an enormous bulk? Is it not moſt extraordinary that, while the man who ſteals a rabbit from a warren, or a fiſh from a pond, incurs the penalty of *death*, that ſin againſt which the Almighty judge of the world has denounced no leſs a puniſhment than *eternal damnation*—and who ſhall dare to queſtion the juſtice of *his* diſpenſations?—is deemed, by ſome of our legiſlators, not of ſufficient magnitude to conſtitute a *miſdemeanor*! We now reſume our capacity of critics, and proceed to the examination of the pamphlets before us.

ART XXII. *Subſtance of the Speeches of his Royal Highneſs the Duke of Clarence, in the Houſe of Lords, on April* 5, *May* 16, 21, *and* 23, 1800, *againſt the Divorce Bill.* 8vo. PP. 54. Ridgway.

IN reviewing ſuch pamphlets as profeſs to contain the ſubſtance of ſpeeches delivered in either Houſe of Parliament, the critic labours under peculiar difficulties. Every one knows that there are ſtanding orders of both Houſes which prohibit the printing or publiſhing of any ſuch ſpeeches, and ſubject the printer and publiſher to ſuch puniſhment as it may be the will of the Houſe whoſe orders have been violated to inflict; and yet every one knows, that perſons regularly attend both Houſes for the expreſs and avowed purpoſe of taking the debates with a view to publication. Thus both Houſes not only tolerate but encourage the commiſſion of an offence, while the offender is not allowed to plead ſuch toleration and encouragement in bar of puniſhment. Hence, as matters now ſtand, a riſk is incurred by commenting on ſpeeches as ſuch, the extent of which is ſcarcely defineable. If we have, at any time, a doubt, reſpecting the common or ſtatute

law

law of the land, we know where to apply for its ſolution; but, as to *the law of Parliament*, the only *law of will* which this country acknowledges, we might poſſibly trace its *origin*, and define its *nature*, but any attempt to aſcertain the extent of its operation would be nearly as fruitleſs as the endeavour to account for it on thoſe principles which are generally denominated the *fundamental principles* of the Britiſh conſtitution. It appears to us that the ſtanding orders of the two Houſes ought to be rendered more public than they are, in order to diminiſh the riſk of unintentional violation. That deſcription of orders which relates to the internal economy of the Houſes, ſuch as the order for the excluſion of ſtrangers, may certainly remain ſubject to the diſcretion of the members, either to be enforced or not, according to circumſtances, without danger or inconvenience; but as to thoſe orders, the violation of which incurs the puniſhment of fine and impriſonment, the caſe ſeems to be different. If ſalutary and wiſe, they ought to be rigidly enforced, if otherwiſe, they ſhould be repealed. But we are treading on delicate ground, and are moreover tranſgreſſing our limits; ſuffice it then to ſay, that in reviewing ſuch pamphlets as thoſe now before us (which we certainly ſhall review with the ſame freedom as other pamphlets ſo long as they continue to be publiſhed) we, by no means, intend to aſcribe the ſentiments which our duty may compel us to cenſure, to the ſpeakers themſelves, but to the editors of the pamphlets, who muſt be alone reſponſible for all miſrepreſentations.

One of the chief reaſons aſſigned by the preſent editor for publiſhing the ſubſtance of the Duke of Clarence's Speeches, is the zeal which his Royal Highneſs diſplayed "for the fair ſex." Now as the Bill only applied to ſuch of the ſex as ſhould violate their marriage vow, we cannot conceive that zeal for adultereſſes conſtitutes any ſtrong ground of recommendation to public favour or notice. It is impoſſible for any man to expreſs more ſtrongly than his Royal Highneſs is here made to expreſs, his deteſtation of the crime of adultery, in the abſtract, or to entertain more juſt ideas than he is here made to entertain, of its "moſt pernicious" effects on Society. He repreſents the adulterer as "an inſidious and deſigning villain," as one who was and "ever would be held in diſgrace and abhorrence by an enlightened and civilized ſociety." (P. 32.) But we are wholly at a loſs to reconcile this correct deſcription with the appellation beſtowed on the ſame offender in another place, where he is repreſented as a "*man of honour!*" (P. 8.) The teſt of his honour, however, it ſeems, is his ſubſequent marriage with the adultereſs. A ſingular mode truly of effacing a crime by a continued enjoyment of the fruits of it! It will not be denied, that the loſs of a mother to her family, of a wife to her huſband, is much more ſeverely felt than the loſs of property. Yet what would any man ſay to a thief who, having robbed him of his property, repelled the imputation of diſhoneſty, by an allegation of the good uſe which he made of it?

We here find another ſpecies of *honourable man* of which we before had no idea. "*The huſband who, by ſuing for pecuniary damages,*

obtained a verdict, was conſidered not as a very honourable man, if, when he received them, he put them in his own pocket, inſtead of returning them to the purſe of the defendant." So then, in the language of the world, thoſe are called *honourable men* who conſpire to render abortive the wiſdom of the legiſlature by eluding the effect, and, conſequently, defeating the purpoſe, of our penal ſtatutes! Such men, in the language of common ſenſe, are enemies to their country, ſince their conduct has an immediate tendency to encourage thoſe crimes which are admitted to be deſtructive of all religious and moral principles. We truſt this ſtrange aſſertion is confined to the pamphlet; had it really found its way into either Houſe of Parliament, we ſhould then begin to fear that our repreſentatives, hereditary and elective, were all degenerated into mere men of the world, and that the triumph of *liberality* was complete. The Duke, be it obſerved, is made to ſay, that it was not ſufficient for him to conſider the queſtion only as a legiſlator, a ſtateſman, and a politician, a taſk we ſhould have thought amply ſufficient for any individual, but as a *man of the world* alſo. God forbid any queſtion of morals ſhould ever be decided by *men of the world.* We have heard of a *man of the world* who *objects to marriage on principle.* Now if he be true to his principles, and be a member of either Houſe, he ought to bring in a Bill for the abolition of marriage. We have heard of another *man of the world* who connives at *the proſtitution of his own wife.* He, to be conſiſtent, ſhould endeavour to have a law enacted for the removal of all reſtraints upon the free intercourſe of the ſexes. We have heard of another *man of the world* who, for years, has lived in the continual practice of *double* adultery. He, of courſe, ſhould ſeek to procure, by legiſlative authority, the expulſion of the decalogue, from our Bible and Common-Prayer. But if men of the world were to be allowed to amuſe themſelves with the art of legiſlation, we ſhould hope they would only legiſlate for themſelves—and live wholly apart from the reſt of ſociety.

But the ſtrangeſt of all the ſtrange things which the editor has not ſcrupled to put into the mouth of this illuſtrious ſpeaker, is the aſſertion, that the royal family marriage act, was an act "in conſequence of which *he could not marry*; it, indeed, placed *him* in the ſame ſituation the preſent Bill would generally *place thoſe who ſhould unfortunately fall under its proviſions.*" Now the whole ſcope of the arguments here detailed go to eſtabliſh this point—that, if the Bill paſſed into a law, its inevitable effect would be to reduce divorced adultereſſes to the neceſſity of leading a life of proſtitution; nay, "*perpetual proſtitution*" is expreſsly ſtated to be the conſequence of the Bill. The analogy contended for, then, by the editor, is, that the act alluded to abſolutely prevents the marriage of the male members of the royal family, and reduces them to the neceſſity of living in perpetual fornication. If ſuch were really the effect of the act, it muſt meet with the unqualified reprobation of every good Chriſtian, and ought inſtantly to be expunged from the ſtatute-book. But the act (of the 12 Geo. III.) has no ſuch ſin to anſwer for. It only prohibits the marriage

marriage of the royal family without the previous consent of the King; nor is even this prohibition absolute, for where any one of the royal family, of the age of 25, has given twelve months notice to the Privy Council of his intention to marry, he is at liberty to marry, unless, in the interval, both Houses of Parliament have expressly declared their disapprobation of his marriage. What could be the motive for this gross misrepresentation of the editor? We can perceive but one motive, that, of supplying an excuse for any of those illustrious personages, if any such there should ever unfortunately be, who, forgetting what they owed to their God, their country, and themselves, should be induced to lead a profligate and immoral life. But no such excuse can be found. If personages so circumstanced should ever feel the hardship of being unable to contract such marriages as their inclination might lead them to form; they should recollect, first, the principle of the prohibition, the sacrifice of individual convenience to general good, deducing the wisdom and necessity of it from those melancholy pages of our history which exhibit the destructive consequences of the civil contentions which divided the rival houses of York and Lancaster, and deluged the kingdom with blood; and, secondly, that from the situation which imposes such hardships adequate advantages arise— the comforts of affluence without exertion of body or mind; rank, dignity, and consideration, without any previous effort to obtain them; and exclusive privileges without the necessity of personal qualifications; and, thirdly, they should recollect, that no human law whatever can afford an excuse for the violation of a divine precept. Amidst the scandalous profligacy of manners which prevails, in the present times, the writer who describes fornication as a sin is regarded as a Cynic, unworthy of attention. At the risk, however, of incurring a similar fate, we shall venture to remind *all those whom it may concern*, that whoever attends the church service must describe fornication as "*a deadly sin*;" that fornication and adultery are considered as sins of the first magnitude by the inspired writers; and that we have the authority of an apostle for asserting, that "no whoremonger, nor unclean person, hath any inheritance in the kingdom of Christ and of God." It remains, therefore, to be considered, whether it be the duty of a Christian to regulate his life, according to the fashionable morals of the age, or agreeably to the precepts of his God. When this once becomes a matter of doubt, destruction is near at hand.

We could point out many other reprehensible passages in this pamphlet besides those which we have noticed; but our limits forbid us. One, however, of this description must not escape without a comment. Many instances are adduced from ancient history to shew how adulterers were treated in former times; we could easily *out-quote* the Speaker by a reference to our books, were it at all necessary; but upon this, as, indeed, upon all topics connected with the religious and moral conduct of man, more instruction can be reaped from a single page of the Scriptures than from all the volumes of ancient and modern times. The law of Romulus which gave, in certain cases,

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the power of life and death to a huſband over his wife, is juſtly repreſented as a moſt inſufferable and terrible tyranny; but we are told, forſooth, that ſuch tyranny is not greater than the prohibition to an adultereſs to marry the adulterer! The reaſon aſſigned for this inference is of a piece with the inference itſelf. "For what woman of *ſpirit* would not ſooner die, than *live a long life of infamy and ſcorn*, for, perhaps, *one* guilty ſtep?" This is another precept of the faſhionable morality which our men of the world, it ſeems, wiſh to inculcate,—If you cannot continue to poſſeſs the object of your adulterous paſſion, commit ſuicide to evince your *ſpirit*. Reduced into plain language, the advice to the adultereſs here implied, is literally this—You have riſked the loſs of your ſoul by the commiſſion of one heinous ſin, act, therefore, conſiſtently; and, inſtead of ſeeking to atone for your crime by a life of penitence and prayer, commit a ſtill greater ſin, and ruſh, unbidden, into the preſence of an offended God.—It is not poſſible that any member of the Houſe ſhould have uttered a ſentiment ſo totally repugnant to every principle of religion.

The paſſage quoted from an admirable ſermon, preached by the Biſhop of Rocheſter (in April 1795) at that excellent charity, the Magdalen, can be deemed applicable only by thoſe whoſe minds are ſo perverted as to conſider the ſtate of a penitent proſtitute who has forſaken her vicious habits, as the ſame with that of an exulting adultreſs who ſeeks to reap the fruits of her crime, by ſecuring for life thoſe gratifications which led her to commit it.

The motive aſſigned by the Duke of Clarence for his oppoſition to the Bill in general is the beſt that could actuate his mind—a conviction that inſtead of diminiſhing, it would tend to increaſe, the ſin of adultery. But not one argument have we found in the pamphlet that tends to eſtabliſh this point. The motive for objecting to that part of the Bill which renders adultery a miſdemeanour, is of a very different deſcription. But we have not room to expoſe its folly and its fallacy.

No methodical arrangement whatever has been adopted in this compilation, which ſeems to have been collected, at different times, from the Newſpapers of the day.

ART. XXIII. *Subſtances of the Speeches of Lord Auckland in the Houſe of Lords, May* 16 *and* 23, 1800; *in Support of the Bill for the Puniſhment, and more effectual Prevention of the Crime of Adultery*. 8vo. PP. 38. 1s. Wright.

THOUGH the public are indebted to Lord Auckland for the recent introduction of this ſalutary bill, his Lordſhip modeſtly diſclaims the original merit of the meaſure. Thirty years before, he obſerves, a ſimilar bill was introduced into the Houſe of Lords by the Duke of Athol, which paſſed that Houſe unanimouſly, but was negatived in the Commons; in 1779 it was again brought forward by the Biſhop of Durham, and was again paſſed unanimouſly in the

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Upper and negatived in the Lower Houſe. Lord Auckland, therefore, very naturally expreſſes his urpriſe at the preſent diſplay of "a great ſchiſm and diverſity of opinions reſpecting a queſtion dependant on the evident and immutable principles of juſtice, morality, and religion."

After ſhewing that the proper object of divorce bills is to relieve the injured huſband only; his Lordſhip, moſt juſtly, infers, that "it cannot be reconciled to the dictates of juſtice, morality, or religion, that an adulterer and an adultreſs ſhall be deemed entitled to a ſpecial interference of the legiſlature in their favour, and to a ſuſpenſion of the ordinary courſe of law, in order to enable them to complete a contract founded in turpitude: in other words, that a woman who has violated a ſolemn vow, made by a ſolemn appeal to her Creator, ſhall be authorized by you to exhibit a mockery of Heaven, by a new profanation of the ſame ceremony with the convicted partner of her crime."

The noble Lord proceeds to examine the objections to the bill in a ſtrain of nervous and animated eloquence, reprobating, with becoming ſeverity, the *new morality* of the times, and ſhewing not only the extreme futility but the pernicious tendency of the arguments oppoſed to the meaſure. In anſwer to thoſe who had contended that the prohibition to marry the adultereſs would encreaſe the criminal boldneſs of the adulterer, his Lordſhip makes ſome very pertinent and judicious reflections on "that anomalous ſort of honour which is here adduced, that non-deſcript plant in the pleaſure-garden of modern morality." Heartily concurring, as we do, with the ſentiments of the noble Lord, we ſhall extract this paſſage.

"But I cannot comprehend the ſort of honour which would be influenced by the obligation contended for, and yet would proceed coolly and deliberately to debauch a married woman; to entail a ſenſe of ſhame on her innocent children; to deprive them of their natural protection; to give offence and diſguſt to ſociety; to rob a friend of his happineſs; and to deſtroy the fair pride and domeſtic peace of a whole family.

"I cannot comprehend this ſtrange caſuiſtry, this ſophiſtry of ſin, as applied either to the woman, to whom the noble Lords wiſh to ſecure the means of deriving benefit from her crime; or to her ſeducer, who is to be diſcouraged by the implied obligation which I have thus analyzed. In favour of ſuch doctrines I cannot, with my incompetent knowledge of the world, frame any argument which would not tend to bewilder my own underſtanding, and the underſtanding of others, in a vain endeavour to palliate vice and to countenance the vicious. It is a ſort of threatening letter in behalf of crime, when we are informed, that, unleſs the ſeduced and ſeducer ſhall be permitted to have their vices of the preciſe colour and tint which they prefer; we muſt expect them to commit vices of a deeper dye and enormity. We cannot compromiſe with wickedneſs; all morality would be thrown off its hinges, if ſuch arguments could be uſed with effect; they are of a nature to undermine the whole fabric of juſtice with reſpect to every crime that can be committed."

ART. XXIV. *Substance of the Bishop of Rochester's Speech, in the House of Peers, Friday, May 23d, 1800, in the Debate upon the third Reading of the Bill for the Punishment and more effectual Prevention of the Crime of Adultery.* 8vo. Pr. 35. 1s. Robson.

THE Bishop takes a view of the Divine law, as it affects the crime of adultery, in order to establish the illegality of the marriage of the adulteress, and to shew that such marriage during the life of her injured husband, was always considered adultery. His Lordship's arguments, on this point, are, to us at at least, convincive; and we perfectly agree with him in his interpretation of the passage in the 19th chapter of St. Matthew, which, we have ever thought, will not admit of any other construction than that which he puts upon it.

"When I speak of the Divine law, I mean the divine law as it stands under the Gospel. By that law I contend these marriages are adulteries. By the Laws of Moses, the punishment of adultery was death: and a large power of repudiation was given to the husband for inferior offences. In the latter periods of the Jewish History, when the morals of the people were exceedingly relaxed and depraved, capital punishment in the case of adultery was rarely inflicted; but the power of repudiation was used, in an extent beyond any thing the letter of the law could justify; and this the more sober part of the nation seem to have understood. Our Lord was consulted concerning the propriety of such divorces. His answer was, that by the original institution of marriage, the contract was indissoluble. That the liberty of divorce, under the Mosaic law, was an accommodation to a certain hardness of heart among the Jewish people—that from the beginning it was not so. He adds, 'And I say unto you, (I, in conformity to the spirit of the institution, thus lay down MY law) whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her, which is put away, committeth adultery.'* In the first Epistle to the Corinthians, St, Paul lays down the same rule, as a positive command of our Lord, with respect to married persons, both Christians. Where one of the parties was a Heathen or a Jew, and the other a Christian, the case admitted some exceptions. But in the case of husband and

* "Matt. xix. 3—9. In this 9th verse, 'I say unto you,' &c. Our Lord lays down his own law, without regard to the law of Moses, which he abrogates. By Christ's law, the man who puts away his wife, except for adultery, and marries another, commits adultery. And he who marries her, thus put away by Christ's law for adultery, the only cause of putting away under Christ's law, committeth adultery. This is the only exposition which our Lord's words can bear. For by the law of Moses it was not adultery for a man to put away his wife for another cause than adultery, and marry another. Neither was it adultery by the Mosaic law for another man to marry a woman put away." See Deut. xxiv. 1, 2.

wife

wife both Chriſtian, the Apoſtle ſays, 'unto the married I command (not I, but the Lord) let not the wife be ſeparated from her huſband. But if ſhe be ſeparated, let her remain unmarried, or be reconciled to her huſband.'* The Apoſtle enjoins this, not as from himſelf, but as a poſitive command of Chriſt. The Apoſtle therefore agrees in my interpretation of our Lord's words, when I ſay, that, as the Divine Law is laid down by our Lord himſelf, in his anſwer to the Phariſees, the cohabitation of a divorced adultreſs with her ſeducer, under colour of a marriage, notwithſtanding the connivance of human laws, is groſs adultery."

The Biſhop ſucceſsfully ridicules the prepoſterous idea that neither the clergy nor the lawyers are competent judges of the ſubject; and he vindicates the bill from the charge of innovation by ſhewing it to be perfectly conſiſtent with the primitive purity of our laws. The peroration is too energetic and too much to the purpoſe, to be omitted here.

"My Lords, you have been addreſſed as fathers. You have been entreated, not to be ſevere againſt thoſe infirmities of our common nature, from which your own daughters, with all the advantages of high breeding, cannot be exempt. My Lords, I too call upon you, as FATHERS. I demand of you, not connivance at the ſhame, but protection of the innocence, and honour of your daughters. A father may have many daughters. If one of theſe is betrayed by theſe infirmities of our common nature, how is the father to protect the honour of the reſt? Will he think its ſecurity too dearly bought by the ſufferings of the guilty? How is it to be ſecured at all, if this guilt is generally to eſcape with impunity? But, my Lords, I addreſs you not as fathers individually. I ſay, that the innocence of daughters is a matter, in which fathers ought to make a common cauſe: and the feelings of the individual muſt be ſacrificed, when the occaſion requires it, to the common intereſt.

"My Lords, once more I conjure you to remember, that juſtice, not compaſſion for the guilty, is the great principle of legiſlation. Yet, my Lords, your compaſſion may find worthy objects. Turn, my Lords, your merciful regards to the illuſtrious ſuppliants proſtrate, at this moment, at your bar; conjugal fidelity; domeſtic happineſs; public manners; the virtue of the ſex. Theſe, my Lords, are the ſuppliants now kneeling before you, and imploring the protection of your wiſdom and your juſtice."

ART. XXV. *Subſtance of the Speeches of Lord Mulgrave in the Houſe of Lords, in reply to the Speeches of Lord Auckland and the Biſhop of Rocheſter on the Divorce Bill.* 8vo. PP. 50. Wright.

LORD MULGRAVE oppoſed the bill on the ſame ground with the Duke of Clarence, that it would have a tendency to increaſe the very crime which it profeſſed to check. Our opinion of this ground of oppoſition we have already declared; but in this ſpeech

* "1 Cor. vii. 10. 11."

we

we have not found a ſingle argument capable of producing any change in thoſe ſentiments which a peruſal of the ſpeeches, to which it was meant as an anſwer, had excited in our minds. We cannot agree with his Lordſhip in his opinion that "in point of general morality, ſociety is in a better ſtate than it has formerly been in this country;" we have already aſſigned our reaſons for entertaining an oppoſite opinion; nor can we poſſibly concur with him, in the idea, that the marriage of an adultereſs with an adulterer tends to promote the reformation of the former, becauſe a complete deteſtation of her crime muſt precede her reformation, and how ſuch deteſtation can exiſt in conjunction with the enjoyment of the fruits of the crime, it is impoſſible for us to account upon the operation of any known quality of the human mind, of any known principle of human action. The reverſe of this poſition appears to us to be inconteſtibly the fact. His Lordſhip differs from the Biſhop of Rocheſter in his conſtruction of the paſſage in the nineteenth chapter of St. Matthew, but all the precedents adduced in ſupport of his arguments, are fully proved by the Biſhop not to bear upon it.

This is the laſt ſpeech we have to review on this very important ſubject, and it is with great pleaſure we find that notice has been given, by a very worthy and able member of the Houſe of Commons, of a determination, to make a freſh application to Parliament in the next ſeſſions. We truſt, the matter will be amply diſcuſſed in the interval, and that the firm friends of religion and morality will not ſleep upon their poſts. We cannot, however, diſmiſs this topic without expreſſing our regret that the maſterly ſpeeches of Lord ELDON and Mr. ERSKINE have not been printed. The latter we underſtand to have been a ſpeech containing more ſound knowledge and legal information, than any ſpeech that was delivered on the ſubject in the Houſe of Commons.

ART. XXVI. *Thoughts on the Propriety of preventing Marriages founded on Adultery.* 8vo. Pp. 27. Rivingtons. 1800.

THESE are the temperate and judicious thoughts of a ſenſible mind, which has duly conſidered the ſubject, in its tendency to affect individuals, and ſociety. The author was a decided friend to the Bill which the Commons rejected; and his propoſition for making the adulterer contribute to the future ſupport of the adultreſs, whom he is reſtricted from marrying, is entitled to ſerious attention.

ART. XXVII. *A Diſcourſe to unmarried Men.* Small 8vo. Pp. 15. No Bookſeller's Name.

THIS is a very excellent diſcourſe on the ſin of fornication, which ought to be read by every *man of the world*, who acknowledges the truths of Chriſtianity. We are informed by a Correſpondent that it is to be had at Mr. Clarke's, Bookſeller, in New Bond-ſtreet.

ART.

POETRY.

ART. XXVIII. *The Annual Anthology.* Vol. I. 12mo. 6s. Longman. 1799.

OF this collection it may very truly be said:

"Sunt bona, sunt quædam mediocria, sunt mala plura."

But, we believe, the public concur with us in opinion, that the number of *bona* are, in proportion, very small. Among the *mala plura* are the pieces of Mr. Dyer and Dr. Beddoes. Dyer's Ode to the river Cam is unworthy of a schoolboy just beginning to versify, in English, an epigram of Martial.

"While yon skylark warbles high,
While yon rustic whistles gay,
On thy banks, O Cam, I lie,
Museful pour the pensive lay."

What common-place stuff is this!—Ex pede Herculem. With respect to Beddoes, we advise him to confine himself to his laboratory, ne sutor ultra crepidam.—Yet, the nymph *Aura*, perhaps, may be as coy as the muse; the Gas may go off in a bubble; and, in spite of his *airs*, the doctor may give us *fumum ex fulgore*, both philosophical and poetical.

Of the *quædam mediocria*, Mr. C. Lloyd and Mr. Southey are ready to furnish us with specimens: but we condescend not to transcribe verse, which "Non Dii, non homines, non concessere columnæ."

For the *best*, we bow to a lady, with pleasure; we hasten to confer the wreath on Mrs. Opie; not from any feeling for the fair sex, or any sentiment of politeness; but as the impartial judges of poetical merit.

"*To Mr.* OPIE, *on his having painted for me the picture of Mrs. Twiss.*" *By Mrs. Opie.*

"Hail to thy pencil! well its glowing art
Has trac'd those features painted on my heart:
Now, tho' in distant scenes she soon will rove,
Still shall I here behold the friend I love;
Still see that smile "endearing, artless, kind,"
The eye's mild beam that speaks the candid mind,
Which sportive oft, yet fearful to offend,
By humour charms, yet never wounds a friend.
But, in my breast contending feelings rise,
While this lov'd semblance fascinates my eyes,
Now pleas'd, I mark the painter's skilful line,
Now joy, because the skill I mark was thine:
And, while I prize the gift by thee bestow'd,
My heart proclaims, I'm of the giver proud.
Thus pride and friendship war with equal strife,
And now the friend exults, and now the wife."

SONG

SONG, *by Mrs. Opie.*

" Think not, while gayer ſwains invite
Thy feet, dear girl, to pleaſure's bowers,
My faded form ſhall meet thy ſight,
And cloud my Laura's ſmiling hours.

Thou art the world's delighted gueſt,
And all the young admire is thine;
Then I'll not wound thy gentle breaſt,
By numbering o'er the wounds of mine

I will not ſay, how well, how long,
This faithful heart has ſigh'd for thee,
But leave, the happier ſwains among,
Content, if thou contented be.

But Laura, ſhould misfortune's wand
Bid all thy youth's gay viſions fly,
From thy ſoft cheek the roſe command,
And force the luſtre from thine eye;

Then, thoughtleſs of my own diſtreſs,
I'll haſte, thy comforter to prove;
And Laura ſhall my *friendſhip* bleſs,
Altho', alas! ſhe ſcorns my *love.*"

Theſe are charming little pieces. They are the flowers of the Anthology: but they were waſting their fragrance among weeds; and we were willing to remove them to a more genial ſpot *.

ART. XXIX. *The Engliſh Sailor and French Citizen, a loyal Sketch, in Verſe, embelliſhed with a Caricature Frontiſpiece, deſigned by Woodward.* 4to. PP. 8. 1s. 6d. Allen, Weſt, and Hughes, Chapple. 1800.

This Jeu d'Eſprit contains much point and pleaſantry. For example:

CITIZEN.

" Me come
To teach de Engliſh freedom, from my home."

JACK.

" You teach us freedom!—teach us to make flip,
To heave an anchor, or to ſteer a ſhip;
A lath like you—teach Britons to be free!
Damme—we learn it with our A. B. C."

* That the Anthology (as it is called) is not a little tinctured with Jacobiniſm, we ſcarcely need obſerve, after mentioning the names of theſe authors: we hold their politics and their poetry, in equal contempt.

Again,

Again,

CITIZEN.

"Monſieur, you make de grande miſtake—we have
Dans le tems paſſé all ben pauvre ſlave;
Mais toutes les choſes have been ſo changeés ſince
Dat all the French be each von little Prince;
And den for freedom—you Monſieur muſt grant
En France de Tree of Liberty ve plant."

JACK.

"Your Tree of Liberty!—a pretty joke,
The Tree of Liberty—is Britiſh oak.
High as a firſt-rate maſt its branches ſhoot,
Sound is its trunk—and firmly fix'd its root;
And when dread ills and foreign foes invade,
We'll find an harbour underneath its ſhade."

MISCELLANIES.

ART. XXX. *Hints for Hiſtory, reſpecting the Attempt on the King's Life, 15th May, 1800, publiſhed in the Hopes of increaſing the Fund for the Erection of the Naval Pillar.* By the Rev. Sir Herbert Croft, Bart. 8vo. PP. 32. 1s. 6d. Wright.

SIR H. Croft here gives a full account of the circumſtances attending this atrocious attempt, and of the magnanimous conduct of his Majeſty on the occaſion, with a view to aid the recollection of the future hiſtorian of the preſent period. The deſign is laudable, and the execution of it is not diſfigured by any fulſome adulation. There are ſome pages of ſatire, in verſe, annexed, which, we are told, is the firſt of a ſeries of ſatires. It contains ſome good advice to huſbands, though rather *implied* than *expreſſed*. But we could point out a paſſage in which the author ſo far deviates from his purpoſe, that he may be aſſured many a reader, whom he would not preſume to conſider either as "a dunce," or as having "a black heart," will miſtake his praiſe for ſatire.

ART. XXXI. *A Letter to the Right Honourable William Windham, on his late oppoſition to the Bill to prevent Bull-baiting.* By an old Member of Parliament. 8vo. PP. 47. 1s. 6d. Cadell and Davies. 1800.

This letter certainly does honour to the heart of the writer, Sir Richard Hill, whoſe humanity, like his integrity, is too well known to need any comment from us. Angry at the loſs of a bill, which he himſelf, we believe, introduced into the houſe; he attacks Mr. Windham for his oppoſition to it, with warmth, but without aſperity. While he laments what he deems the miſapplication of his talents, on that occaſion, he does juſtice to his character and feelings. On the brutality of the practice of bull-baiting, there

can ſcarcely be two opinions, any more than on the *duty* of treating dumb animals with kindneſs. But the main ground of Mr. Windham's oppoſition, unleſs we greatly miſconceived him, was, that the evil was not of that magnitude or extent as to require the interpoſition of the Legiſlature, which never ſhould be exerted on trifling occaſions. To us, we confeſs, it appeared in the ſame point of view, for, in all our travels over the Britiſh dominions, not excepting the counties of Stafford and Salop, we never ſaw or heard of a bull-baiting. That it is a practice which prevails to a greater extent, and is attended with greater circumſtances of cruelty, than we had any idea of, ſeems clear, from the report of Sir Richard, and the letters which are annexed to his pamphlet. But ſtill the queſtion occurs, have not the magiſtrates already ſufficient power to put a ſtop to it? We incline to think they have.

Another ground of oppoſition was, that this bill formed part of a ſyſtem to deprive the lower claſſes of all their amuſements. How far this was really the caſe, it is not for us to ſay. But we will ſay, that the conſideration is a ſerious one, and that we certainly have obſerved ſtrong ſymptoms of ſuch a diſpoſition in a certain deſcription of ſectaries. Let us ſteer clear both of licentiouſneſs and puritaniſm; if we were abſolutely reduced to the neceſſity of chuſing between the two evils, we, undoubtedly, ſhould not heſitate in our choice, but, fortunately, this is not the caſe at preſent; the mild ſpirit of our eſtabliſhed faith, and the ſame mild ſpirit of Britiſh juriſprudence, have marked out a middle courſe, which, we hope, every friend to both will not fail to purſue.

Having ſaid this, we join moſt heartily with the worthy Baronet, in reprobating every ſpecies of cruelty to dumb creatures, whether a bull, a hare, or a worm. The treatment of ſheep and cattle, by the drivers and their boys, in the ſtreets of the metropolis, is truly diabolical; theſe wretches, who have nothing of humanity but the form, take a ſavage delight in inceſſantly goading and tormenting them, though in ſo ſilent a way, as to eſcape general notice, and, by that means, to prevent the interpoſition of paſſengers. Horſes, too, in London, fare little better; and a miſtaken idea prevails among the people, that a man has a *right* to do what he pleaſes with his own property. It is a duty incumbent on all who witneſs ſuch conduct, to convince them of their miſtake, by enforcing the laws in exiſtence for the puniſhment of ſuch barbarity.

ART. XXXII. *A Praxis of Logic for the uſe of Schools.* By John Collard. 8vo. PP. 231. 5s. Johnſon. 1799.

"THERE is no branch of ancient ſcience that has received leſs improvement from modern writers, than the Praxis of Logic. Locke, Hartley, Reid, and ſeveral others, have ably inveſtigated the theory of the human underſtanding and the doctrine of ideas, but theſe ſubjects are properly ontological, or metaphyſical, and not within the province of logic."

"Th advantage of ſyſtematical reaſoning has been generally acknowledged; but, it has been demanded, how can it be taught? This, it muſt be confeſſed, has been a very formidable difficulty; but,

but, wherein has the difficulty conſiſted? The anſwer is ſhortly this, no ſyſtem has yet appeared which is built upon the ſtructure of language. Logic ſhould not conſiſt of a number of theoretical rules, to which language is to be made ſubſervient, but, like grammar, it ſhould embrace the characteriſtics which language itſelf has aſſumed. It is of little uſe to invent methodical arrangements of words, or propoſitions, however ingeniouſly contrived, if they do not correſpond with common practice. General obſervations, alſo, without exemplification, afford but little inſtruction."

"The elements of this ſyſtem were firſt publiſhed in 1796, in a work entitled 'The Eſſentials of Logic,' which received the approbation of many characters celebrated for their learning and intelligence. That publication introduced me to a correſpondence with ſome gentlemen of literary eminence, at whoſe requeſt I was induced to attempt the formation of this praxis, and to whom I am greatly obliged for many uſeful hints. The Eſſentials of Logic comprehend the principles of this ſyſtem at large, compared with the various forms of ſyllogiſtical reaſoning, including the doctrine of ideas, mode, ſubſtance, definition, &c. This piece contains a reduction of thoſe principles to practice; or, in other words, a practical application of that theory to familiar language. In this piece, which was written purpoſely for the uſe of ſchools, I have entirely omitted the doctrine of ideas, mode, ſubſtance, and definition, becauſe I am convinced, that boys ſhould immediately exerciſe on the praxis, and that thoſe ſubjects, which depend more upon the powers of reflection, will be introduced with greater advantage in the practical progreſs. For the vagrant thoughts of youth, which are for ever making flighty excurſions from the conſideration of any fixed ſubject, can never be ſufficiently confined, in the firſt inſtance, to contemplate, ſteadily, the ſubtile objects of metaphyſical abſtraction."

We have thus permitted the author, in his well-written preface, to ſpeak for himſelf: and after having carefully examined the work, we are free to declare, that we think it well calculated for the uſe of ſchools.

REVIEWERS REVIEWED.

ART. XXXIII. *Pyrology, or the Connection between Natural and Moral Philoſophy, &c.*

(*Concluded from* P. 448, Vol. V.)

HAVING given an account ſufficiently full of that part of the work before us, in which "the ſpeculations of Dr. Okely," as he *modeſtly* conceives, "have enabled him to throw new light upon natural philoſophy," and to leave the Newtons and Boſcoviches far behind him, we proceed now to his diſquiſitions *upon animated nature*. We paſs, without notice, his chapter *on the beſt mode of philoſophizing*, *on accauſtics*, and *on number, weight, and meaſure*, becauſe they contain

tain nothing which even he himſelf can *conceive* to be new, and, at the ſame time, calculated to promote the cauſe, for which his book is ſo highly prized in our Jacobin-clubs. In that ſection, however, which treats of animated nature, we meet with ſome wonderful inſtances of the agency of Calorique, and ſome modes of reaſoning which were equally unknown to Bacon and Ariſtotle. To theſe it is our duty to draw the attention of the public.

" Life and ſenſe depend upon a certain portion of *Calorique* diffuſed through the whole organization of an animal. If I ſay, that perception is one of the properties of *Calorique*, and motion the natural effect of perception, and that wherever in any ſyſtem the *Calorique* of every part is connected by continuity with a portion of the ſame ſubſtance placed ſomewhere as in a centre, that centre will have a perception of all the changes which take place in the ſyſtem, and will have a power of producing motion in every part of the ſame ſyſtem; when I ſay this, the negative can never be proved till you produce me a ſyſtem ſo formed, where the effects do *not* enſue."

This is truly original, and worthy of its *pious* and *ſcientific* author. If we affirm that the power of reflecting light is one of the properties of poliſhed ſilver, and that therefore the moon is a ſolid globe of ſilver, the negative can never be proved till Dr. Okely produce a globe of that metal, of the ſame ſize with the moon, and at an equal diſtance from the earth, whence light is not reflected, or, in his own perſpicuous language, " where the effects do not enſue!" To be ſerious, we think it infinitely more probable, becauſe, it is *poſſible*, that the moon may be a ſolid maſs of ſilver, or even a ſpherical mirror of glaſs, than that the *centre* of a ſyſtem of *Calorique* can have a *perception* of all the changes which take place in that ſyſtem.

When he talks of the ſyſtem being connected by *continuity*, we ſtrongly ſuſpect that he affixed no preciſe meaning to his words, nor aſked himſelf what this continuity is which performs ſuch wonders. It cannot be continuity of matter; for if he be as well acquainted with the writings of Boſcovich, as the Critical Reviewers ſuppoſe him to be, he muſt know, with mathematical certainty, that the atoms of a corporeal ſyſtem of Calorique are not in actual contact; that, therefore, ſuch a ſyſtem never can be a true metaphyſical agent, in *conſequence of its continuity*; and that it cannot be conceived as an inſtrument without involving the ſuppoſition of a higher and an intellectual power.

But our author attempts to *prove* what hitherto he has only *aſſerted:* let us accompany him through that proof.

" I aſſert, that in the common phænomenon of elaſticity, where one body, being impelled againſt another, is thrown off with a certain degree of force, there is every thing which takes place in a ſentient being, when he acts from external cauſes, *except conſciouſneſs of perception!*" This, gentle reader, is a mere trifle, which our philoſopher goes on to *aſſert*, " can never exiſt, unleſs the obſerver is at the ſame time the ſubject of the experiment. When I ſee another man act from external inducement; that he perceives, reſolves, and then acts, is only concluſion from what I know to take place in myſelf,

reaſoning

reaſoning upon the following general principle.—When in a ſeries of cauſes and effects, ſeveral links are proved to be the ſame in one caſe as in another, any intermediate link, not clearly ſeen in one caſe, muſt be concluded to exiſt in that caſe, as well as in the other.—Now, that man has had an inducement applied to him, and I have ſeen him act as I ſhould have done, had the ſame inducement been applied to me: whenever that has happened, I have been conſcious of perceiving, reſolving, &c. therefore that man perceived, reſolved, &c. too.

"In an inanimate body I perceive no ſuch reſemblance, and am therefore not inclined to ſuppoſe an intervening perception. That notwithſtanding ſome ſmall degree of it does take place, I think highly probable. But let me be rightly underſtood. Suppoſe one billiard ball, B, to be impelled againſt another, A, and to be thrown back, I cannot ſay A perceives the ſtroke. B hits in fact only a ſmall portion of A, diſplacing its particles, and compreſſing its interſtitial *Calorique*; that ſmall portion of *Calorique probably* perceives the ſtroke, or, if it be diffuſed over the whole ball, then many little parts of A perceive it ſeparately, faintly, and differently; but in no caſe can A, as a whole, be ſaid to perceive it. Before that can take place, a peculiar ORGANIZATION becomes neceſſary."

Our readers, perhaps, may be ſo dull as not to perceive the force of this *demonſtration*; but we have nothing more to give them, for we have got nothing more ourſelves, except another aſſertion, that "the *Calorique* of life, is, in reality, continuous with the Calorique of compoſition." This we take to be a phraſe of the ſame import with—"the ſoul is a continuation of the body"—which our unilluminized foreſathers would have been rude enough to call a *petitio principii*. But whatever it be, it ſerves our author's purpoſe, and authorizes him to inform us, in the concluſion of the chapter, that, "by his theory, the difficulty of accounting for the operation of the ſoul upon the body, and of the body upon the ſoul, is entirely removed."

Whether Dr. Okely conſiders this theory as one of his *diſcoveries* we know not. His friends, the Monthly Reviewers, ſeem to think that he borrowed it from Leibnitz, becauſe his *Calorique*, which is eſſentially percipient, ſerves, like the *moneds* of that philoſopher, for the *material of which ſouls are manufactured*. This conjecture is undoubtedly plauſible; but the following extract furniſhes very complete evidence, that the theory is much older than Leibnitz, and that our philoſopher was *not under the neceſſity* of importing it from the Continent.

"Whereas *Atomic Atheiſm*," ſays the illuſtrious Cudworth, "ſuppoſes the notion or idea of body to be nothing but *extended reſiſting bulk*, and conſequently to include no manner of *life* or *cogitation*; *Hylozoic Atheiſm*, on the contrary, makes all body, as ſuch, and, therefore, every the ſmalleſt *atom* of it, to have *life eſſentially* belonging to it (natural perception and appetite) though without any *animal ſenſe*, or *reflexive* knowledge, as if *life* and *matter*, or *extended bulk*, were but two incomplete and inadequate conceptions of one and the

ſame ſubſtance, called body. By reaſon of which life (not *animal* but *plaſtical*) all parts of matter being ſuppoſed able to form themſelves *artificially* and *methodically* (though without any *deliberation* or attentive *conſideration*) to the greateſt advantage of their reſpective capabilities, and, therefore, alſo ſometimes, by ORGANIZATION, to improve themſelves further, into *ſenſe* and *ſelf-enjoyment* in all animals, as alſo to *univerſal reaſon* and *reflexive knowledge* in men, it is plain that there is no neceſſity at all left, either of any *incorporeal ſoul* in man to make him rational, or of any *deity* in the whole univerſe to ſalve the regularity thereof.*"

It has been a faſhion of late to publiſh extracts from learned and high-priced books, and to entitle them *the beauties* of the author, from whoſe works they are taken. When a *philoſopher* deſcends to this humble office, tranſlating, at the ſame time, the doctrines of eminent men from the antiquated language of the laſt century into modern Engliſh, we conſider him as entitled to no ſmall ſhare of the public gratitude. Whether Dr. Okely really intended, under the title of *Pyrology*, to publiſh *the beauties of Cudworth*, it is impoſſible for us to know; but if ſuch was his intention, he has ſtopped ſhort too ſoon; for in the intellectual ſyſtem are many paſſages relating to *Hylozoic Atheiſm*, and *matter eſſentially alive*, which are not leſs worthy of the public attention, than that which we have quoted, and which our author *ſeems* to have tranſlated. We will inſert one of theſe paſſages, in the firm perſuaſion that we ſhall receive his thanks for ſuggeſting it to his notice, and that, tranſlating it into modern language, he will give it a place in the next edition of his book.

"This *Hylozoic Atheiſm* was, long ſince, and in the firſt emerſion thereof, ſolidly confuted by the *Atomic Atheiſts*, after this manner. If matter, as ſuch, had *life*, *perception*, and *underſtanding* belonging to it, then of neceſſity muſt every *atom*, or *ſmalleſt particle* thereof, be a *diſtinct percipient* by itſelf; from whence it will follow, that there could not poſſibly be any ſuch *men* and *animals*, as now are, compounded out of them, but every man and animal would be a *heap of innumerable percipients*, and have innumerable *perceptions* and *intellections*; whereas it is plain, that there is but one *life* and *underſtanding*, one *ſoul* or *mind*, one *perceiver* or *thinker* in every man. And to ſay that theſe innumerable particles of matter do all *confederate* together; i. e. to make every man and animal to be a multitude or *commonwealth of percipients*, *or perſons*, as it were, *clubbing together*, is a thing ſo abſurd and ridiculous, that one would wonder the *Hylozoiſts* ſhould not rather chuſe to recant their *fundamental error of the life of matter*, than endeavour to ſeek ſhelter and ſanctuary for the ſame, under ſuch a *pretence*. For though voluntary *agents* and *perſons* may, many of them, reſign up their wills to *one*, and by that means have all, as it were, one *artificial will*, yet can they not poſſibly reſign up their *ſenſe* and *underſtanding* too, ſo as to have all but one artificial life, ſenſe, and underſtanding: much leſs could this be done by ſenſeleſs *atoms* ſuppoſed to be devoid of all *conſciouſneſs* or *animality*."

* Intellectual Syſtem, Book i. chap. iii. § 1.

In

In Chapter II. of this Section, Dr. Okely has certainly made a *diſcovery*;—we beg his pardon—he has made *two diſcoveries* in one ſhort paragraph. The firſt is, that the *Calorique*, contained in the *ſkull*, is HARDER than the Calorique contained in the *feet*, or even than that contained in "the place where honor's lodged;" and that "ſleep is produced by the accumulation of Calorique through the whole circumference of the encephalon!"

In Chapter IV. we have, in the true ſpirit of *modern* philoſophy, the following account of the inſtinctive fondneſs of parents (by which word mothers only are meant) for their children. "The inſtinctive fondneſs of parent-animals for their offſpring is another inſtance of the pleaſure derived from exciting old ideas, and retracing former aſſociations. The animal which is the object of the parent's *love* has, during the whole time of pregnancy, been *acting upon the brain of the parent* through the intervention of the nerves, like any other *external object*. After birth, therefore, as its helpleſſneſs prevents it from being in any reſpect an object of *rivalſhip*, it muſt neceſſarily, by conſtantly exciting *the antient cerebral traces*, produce an high degree of *pleaſure* in the mother; and theſe traces the conſtantly recurring wants of the young prevent from being ſoon effaced. As it grows up, diſtance and new objects produce a new ſet of ideas and aſſociations in the young one, and the attachment gradually ſubſides. For it is to be obſerved, that as the fondneſs of the parent ariſes from its *action* upon the parent, ſo the *re-action* of the parent produces the inſtincts of the young, which are therefore exactly fitted to each other!!!"

In Sect. III. which profeſſes to treat *of men*, an attempt is made to give the air of novelty to Hartley's Theory of Senſation, and we are gravely told, among other wonderful things, that "ideas are ſuch changes in the *medullary fibres of the brain*, as diſpoſe them to fall into ſome one particular mode of *action*, probably of the *vibratory* kind!"

Philoſophers have long diſputed about the origin of language, but *our* philoſopher ſolves the difficulty in two ſentences. "To form languages, he ſays, is one of the natural inſtincts of men derived from the *ſuperior ſize of his brain* to that of other animals." Of this he is ſo confident, that he ſeems half-ſurpriſed that we do not ſpeak *before we are born*, (ſee P. 134) and juſtly attributes to our late acquiſition of the *ſpeaking inſtinct*, "the diverſity of languages reſulting from the diverſity of circumſtances to which men, after birth, are expoſed."

As Dr. Okely has too much *genius* to write ſyſtematically, we cannot follow him through the whole of his work without filling a diſproportionate ſhare of our Miſcellany with disjointed remarks on *diſcoveries* made in *every human ſcience*. We muſt, therefore, paſs on to the ſection which treats of *religion*, in which his *diſcoveries* are moſt numerous, and, we doubt not, moſt valuable both in his own opinion and in that of his friends.

After a few preliminary obſervations, which, to men of unphiloſophical heads like our's, will appear, we ſuſpect, very little to the purpoſe, he proceeds to inquire into the nature of Deity. In this inquiry

he very ſoon *diſcovers* that the Deity is equally devoid of *underſtanding* as of paſſions. "The Deity, ſays he, is to the univerſe what our active powers are to our bodies, or rather to our brains, the ſeat of our intellects. In the univerſe, as in the human brain, the power reſides in, and animates that upon which it acts. Here no previous experience, no obſervation, no working after a plan are neceſſary. The cauſe for exertion arrives, the exertion takes place, the effect enſues: all this is inſtantaneous, as the ſtarting of a bright thought in a poet's mind; a proceſs indeed which bears the neareſt reſemblance to the operations of Deity.

"A being without wants can have no occaſion for the human mode of employing means to gain ends; whatever looks like an inſtance of that proceſs in the works of creation, appears, upon a nearer ſcrutiny, to bear a different interpretation; as ſhall be ſhewn by ſeveral inſtances in their proper places. Here then is an end of the doctrine of *final cauſes, that bane of all true knowledge and chaſte philoſophy.* The only want that can with propriety be aſcribed to the Deity, is that of acting; but the ſame cauſe, which in any particular inſtance occaſions the neceſſity of action, determines alſo the quantity and direction in which it is to be excited."

"It is but juſtice," continues he, "to allow, that if I except a few philoſophers of exalted underſtandings, I ſtand ſingle in this opinion of Deity, having literally all the world againſt me. The idolater, the Mahometan Theiſt, the Chriſtian Theiſt, the Chineſe Theiſt, the philoſophical Deiſt of the preſent times, all ſeem to agree in ſuppoſing the Deity to be not only diſtinct from nature, but exiſting beyond it, in the ſame manner as the ſpirit of a man exiſts beyond the bounds of the materials from which he is compoſing any human work."

We cannot help thinking that our ſapient author labours here under a miſtake, and claims to himſelf, and a *few* friends, a *diſcovery* which muſt be ſhared with *thouſands* who had underſtandings equally *exalted with his own.* It is, indeed, true that *Atheiſts*, of all denominations, held opinions of the Deity very different from this; but there has been a large phalanx of *Atheiſts*, antient and modern, who rejected the doctrine of *final cauſes*, and thought, with Dr. Okely, that *the Deity is the ſoul of the world.* Beſides Hippocrates and Virgil already noticed, many antient authors are quoted in the intellectual ſyſtem, as teaching not only that God is the ſoul of the world, but alſo that this *anima mundi* is *Calorique*; becauſe "fire being a more ſubtle and moveable body than any other, was therefore thought, by ſome of thoſe antients, to be ασωματωτατον." Among the moderns it is well known that Spinoza, that man of *exalted mind*, affirms that nothing but the prejudices of education could have led men to fancy that "*eyes* were given them that they might *ſee*; *teeth* for the purpoſe of chewing their food; *herbs* and *animals* for the *matter* of that *food*; that the *ſun* was formed to give *light*; or the *ocean* to nouriſh *fiſhes*"!!! Dr. Okely and his friends therefore cannot claim to themſelves the merit of having *diſcovered* that God is *Calorique*, that *Calorique is the ſoul of the world*, or that the doctrine of *final cauſes* is a figment of the imagination;

nation; ſince in all theſe *great* diſcoveries they have been anticipated both by antients and moderns.

It is melancholy to think, that, in the very end of the 18th century, when we proudly boaſt of having carried our ſcience beyond the ken of our anceſtors, ſo many attempts ſhould be made, and apparently with great ſucceſs, to revive among us the chilling doctrines of antient Atheiſm; that men ſhould take delight in contemplating themſelves as on a level not only with the brutes that periſh, but even with the dirt that they trample under their feet; and that they ſhould have leſs laudable ambition than "the untutored Indian," who far from expecting that the conſcious, thinking being within him would be annihilated at death, fondly, and certainly not abjectly, flattered himſelf with that hope, that

——————— admitted to that equal ſky
His faithful dog ſhould bear him company.

To this degrading phænomenon, in the hiſtory of the human mind, many circumſtances have contributed; but none, we believe, more than that vain attempt which every ſcioliſt now makes to aſſign the *true metaphyſical cauſes* of the various phænomena of nature. That every event or change is produced by ſome cauſe is a propoſition of which no man will controvert the truth who underſtands the terms in which it is expreſſed; but when, from ſeeing two events conſtantly ſucceed each other, we infer that the one is the true *active* and *immediate* cauſe of the other, our inference, to ſay the beſt of it, is by much too haſty. In popular language, indeed, and even in philoſophical diſquiſition, it is common to ſay that the attractive power of the earth is the *cauſe* of the deſcent of heavy bodies, that the attractive power of the magnet is the *cauſe* of its lifting iron, and that the ſtroke of a racket is the *cauſe* of the motion of a billiard ball. But all this is figurative language. We cannot form the notion of *action* without attributing it to *power*, nor of power as ſeparated from *ſubſtance*. The earth, however, is not in contact with the falling ſtone, nor the magnet with the approaching iron, nor, we believe, the racket with the ball which is diſplaced by its ſtroke; how then can the earth, the iron, or the racket be the true *metaphyſical* and *immediate* cauſes of the phænomena?

The difficulties attending the attempt to aſſign *real cauſes* are ſuch, that philoſophers, perhaps, would do well to content themſelves with endeavouring to diſcover the *laws*, by which God governs, with infinite wiſdom, the natural and the moral world. This, however, is far from being the object of Dr. Okely's labours, though he profeſſes, in the work before us, to correct natural and moral philoſophy. Having deprived the Deity of *intelligence*, he laughs, of courſe, at the common notions of Providence; and with perfect conſiſtency rejects all revelation as impoſture. The god *Calorique* can, indeed, reveal nothing. But the author ſurely treats his readers with contempt, when, in order to prove that Chriſt was a *genius*, who required all his knowledge in the *natural way*, he merely informs them, that ſome of the *circumſtances*, introduced into one of our Saviour's

viour's *parables*, never *actually* took place in *real life*; and he treats them with ſomething worſe than contempt, when, in ſupport of this obſervation, he quotes the parable *falſely*. It was *not* "becauſe they had neglected to attend an entertainment, to which the King had invited his ſubjects, that he is repreſented, in the parable, as having deſtroyed them with the ſword;" but becauſe, in addition to this inſolence, they had intreated his ſervants *ſpitefully* and *ſlain them*.

We ſhall not follow our author through that maze of ignorance and blaſphemy which fills the laſt chapter of his book. The man who acknowledges no God but *Caloric* muſt, of courſe, reject the miracles of the Goſpel; but the arguments brought by Dr. Okely to diſprove theſe miracles, equal not in ſtrength even the cavils of Tom Paine, and fall infinitely ſhort of the ſubtle ſophiſtry of Hume, which was ſo completely untwiſted by Adams and Campbel. To the writings of theſe two Divines we refer our readers for complete ſatisfaction on the ſubject of miracles; and ſhall now preſent them with our author's APPENDIX TO PYROLOGY.

"The author of Pyrology feels it his duty, for the ſake of his own conſcience at leaſt, to inform the public, that ſince the publication of that erroneous work, which he wrote in the blindneſs of infidelity, God has, in a wonderful manner, opened his eyes to the real exiſtence of all his unſpeakable attributes. Bleſſed be his name for ever. *Amen.*

"That adorable Being has alſo been pleaſed to reveal to his mind his great love to mankind in the redemption of the world, through his only begotten Son our Lord Jeſus Chriſt. And notwithſtanding the enormous lengths which he had been permitted to run ignorantly through unbelief, though always kept by an over-ruling hand from the laſt extremity, the ſame ever bleſſed Lord Jeſus Chriſt has been graciouſly pleaſed to pardon all his ſins, and to admit him to the privileges conferred upon children of God.

"May many who are at preſent in a ſtate of infidelity be warned and encouraged by his example, to flee from the wrath to come.

"WILLIAM OKELY."

Northampton, Oct. 25, 1797.

The ſincerity of this recantation has been queſtioned by many; and it was more than queſtioned by ourſelves, till we were made acquainted with ſome particulars of the author's private hiſtory, which have gone a great way to remove all ſcepticiſm from our minds. It is an old obſervation that "extremes in religion beget each other;" and, if the obſervation be well-founded, it is not ſurpriſing that Dr. Okely ſhould have been firſt a myſtical enthuſiaſt, then an Atheiſt, and then a myſtical enthuſiaſt again.

We have reaſon to believe that he is the ſon of *Francis Okely*, formerly of St. John's College, Cambridge, who, in the year 1779, publiſhed *Memoirs of the Life, Death, Burial, and Wonderful Writings of* JACOB BEHMEN. Young Okely was ſent to Germany that he might inhale the fumes of Behmeniſm, we ſuppoſe, uncontaminated with foreign mixture. On his return from the Continent he went to the Univerſity of Edinburgh; but frequented the Maſon-Lodges in that

that city as much as the ſchools. Whether it was in Edinburgh that he firſt got a ſight of the follies of Behmeniſm, we know not; but we *do* know that he attended a courſe of lectures in that Univerſity well calculated to cure him of the diſeaſe of religious *myſticiſm* on the one hand, and to ſerve as an antidote againſt the poiſon of *Atheiſm*, on the other. Perhaps he had not a ſufficient knowledge of the elements of ſcience to profit by theſe lectures; and if ſo, his wide leap from enthuſiaſm was not unnatural; for he, whoſe head is not fitted for cool inveſtigation, never thinks that he can recede far enough from a ſyſtem of opinions, in which he has been made to perceive ſomething of error.

Old and deep-rooted notions, however, are more eaſily buried under the rubbiſh of new ones equally unſound, than completely eradicated from the minds of *ſuch men*; and it is by no means improbable, that for the long period of fourteen years, during which Dr. Okely was employed in compiling this ſyſtem of Atheiſm, he may have been cheriſhing ſecretly, and almoſt unknown to himſelf, ſome portion of his original fire. If ſo, the firſt occaſional cauſe fitted to make him *think* would blow the latent ſpark into a blazing flame; and that cauſe, we believe, was the neglect into which he fell as a medical practitioner, on the publication of his *Pyrology*. A revolution, ſomewhat ſimilar to this took place in the religious opinions of Mr. Francis Okely. "In his early years of piety, being unacquainted, he ſays, with the ſnare, and unhappily too much addicted to *reaſoning*, and ſyſtematic religion, a ſet of plauſible notions, according to the letter of *Scripture*, gradually ſtole in upon him, and cooled his affection for the very awakening and enlivening HEART'S REALITY." From this dangerous ſtate of *reaſoning* he was converted by ſecret *whiſpers within*, and induced to ſtudy the latter writings of Mr. William Law, and the myſtical works of Jacob Behmen!

But if we believe Dr. Okely to be a mad enthuſiaſtic ſt, have we not, it may be aſked, employed too much of our time in the analyſis of a work, of which the intrinſic merit is ſo very low, as to place it far beneath our notice? In anſwer to this queſtion, which is natural and reaſonable, we beg leave to inform our readers, that contemptible as the *Pyrology* is, the Jacobins employ it, with ſucceſs, to promote their diabolical purpoſes. We know not that it is now to be purchaſed in the ſhops; but it is in the libraries of moſt *reading ſocieties* in Great Britain, and is, by the Curators of theſe libraries, circulated among ſuch Tyros in ſcience as are not likely to perceive the weakneſs of the author's reaſonings; whilſt it is carefully kept up from thoſe who are known to be willing, as well as able, to expoſe its futility. Two friends of our's—determined Anti-Jacobins—wiſhing to ſee this wonderful performance ſoon after its publication, thought they might borrow it from the library of a private ſociety, aſſuming a ſcientific name, in the city where they reſide. Suſpecting, however, that the application would be more ſucceſsful if made by a third perſon, one of them employed a friend of his own to requeſt the uſe of the book, for a very few days, from the librarian of the ſociety; but that cautious guardian of the Jacobin-repoſitory aſking the gentleman employed,

employed, if the loan was for himſelf, and being told that it was not, but for Dr. *******, replied, " Then, Sir, you cannot have it." A ſimilar requeſt was made by our other friend, and in a ſimilar manner, to the preſident of the ſociety. The reſult was the ſame; the preſident adding, " It is not to ſuch men as Dr. ***** and Dr. ******* that we lend Okely's Pyrology"!!!

MISCELLANIES.

THE ENDEAVOUR SOCIETY
FOR THE RELIEF AND INSTRUCTION OF THE POOR.

AT a time, when ſo many aſſociations, for the propagation of Infidelity and Jacobiniſm, have been eſtabliſhed to corrupt the hearts and to pervert the minds of the lower claſſes of ſociety, it is with heartfelt ſatisfaction, we witneſs the eſtabliſhment of any inſtitution which tends to counteract deſigns ſo pernicious to individuals, and ſo deſtructive to the community. To afford temporal aſſiſtance, and to communicate religious knowledge, to the poor, is a duty which every man is bound to diſcharge to the beſt of his ability; but this duty is, perhaps, beſt performed by aſſociations, in which the united efforts of individuals have much greater ſcope for exertion, and are, conſequently, capable of producing a much greater effect.

The ENDEAVOUR SOCIETY, though it have been eſtabliſhed ſome time, and has ſome reſpectable names in the liſt of its ſupporters, is not ſo well known as it ought to be. Its deſign is, by means of an annual ſubſcription of One Guinea, to raiſe a fund to be applied, in various ways, to the relief of the indigent; to advance ſmall ſums, without intereſt, to perſons in buſineſs; to ſupply medical aſſiſtance to the ſick; child-bed linen and all other relief (including delivery) to lying-in women, at their own habitations; to inoculate their children; and, in ſhort, to remove the wants, and to contribute to the comforts, of the poor, as far as its circumſtances will admit.

While the attention of the ſociety has thus been directed to the adminiſtration of relief to the bodily wants of the poor, they have been equally vigilant in inſtilling ſound principles of religious and civil duty into their minds. This has been effected, by the eſtabliſhment of a library for their uſe, containing ſuch plain books of divinity as are comprehenſible by every underſtanding; and by the occaſional diſtribution of cheap tracts, and a ſet of prayers, for the morning and evening, ſtuck on paſteboard, to be hung up in their bed-chambers. By this means, the poor are enabled, in a certain degree, to defeat the arts of the numerous ſectaries who are aſſiduous in their attempts to ſeduce them from the eſtabliſhed church; that kind of ignorance which facilitates ſeduction is removed; and a firm ſenſe of duty implanted in the mind. Whenever the funds will admit of ſuch an extenſion of their plan, the ſociety mean to eſtabliſh a Sunday ſchool, to be conducted, according to the intention of the original founders of ſuch ſchools, on the true principles of the Church of England. Theſe inſtitutions, in themſelves excellent,

cellent, have been groſsly perverted by the arts of ſectaries, and, in many inſtances, we fear, rendered inſtruments of hoſtility to our eſtabliſhments, both civil and religious.

This is a brief outline of the ENDEAVOUR SOCIETY which comprehends other uſeful objects, and which is unqueſtionably entitled to public encouragement. It affords the means of doing great good at a trifling expence; and theſe ſurely are times which call for every exertion from the friends of exiſting inſtitutions, and the enemies of innovation in Church or State.

Subſcriptions are received at the Anti-Jacobin Office, Peterborough-Court; by Meſſrs. Rivingtons, St. Paul's Church-Yard; and by Mr. Pears, treaſurer and apothecary to the ſociety, Rockingham-Row, Newington-Butts, at which places, the plan and rules of the ſociety may be had.

The following is the Form of Prayer uſed, in conſequence of the late attempt on the ſacred life of his Majeſty, by the Scotch Epiſcopal Church, whoſe members are not more diſtinguiſhed for the purity of their religious, than for the ſoundneſs of their political, principles.

"A FORM of PRAYER, with Thankſgiving, for the preſervation of his MAJESTY'S ſacred perſon, from the late *horrible attempt* to take away his *life*.—[To be uſed in the congregations of the Scotch Epiſcopal Church.]

"O ALMIGHTY and ever-living LORD GOD, who dwelleſt on high, yet humbleſt thyſelf to behold the things that are done in heaven and on earth; whilſt we gratefully adore that wiſe and gracious Providence, which hath eſtabliſhed the authority of Kings, and watcheth over the perſons of Princes, we moſt humbly beſeech thee to accept this our public tribute of thanks and praiſe, as for all thy mercies vouchſafed unto thy ſervant, our SOVEREIGN, ſo eſpecially for the preſervation of his ſacred perſon from the late horrible attempt to take away his life, a life ſo juſtly dear to all his faithful ſubjects. Inſpire our hearts, therefore, O gracious GOD, and the hearts of all his people, with a juſt ſenſe of this thy great goodneſs, ſo ſignally manifeſted in the continued protection of our KING and GOVERNOR. Be thou ſtill his GOD and guardian in the hour of danger; and in all that he has to do for thy glory, and the welfare of his people, let thy wiſdom be his guide, and let thine arm ſtrengthen him. Defend him from the gathering together of the froward, and from the inſurrection of wicked doers. Keep him always under the ſhadow of thy wings, that the ſons of violence may not hurt his perſon, nor the clamours of ſedition diſturb his reign. Direct and bleſs the counſels of his Miniſters, and grant that ſuch wiſe and ſalutary meaſures may ſtill be adopted, for maintaining the order and good government of the kingdom, that his dutiful ſubjects may lead quiet and peaceable lives, in all godlineſs and honeſty—for this is good and acceptable in thy ſight, O GOD, our SAVIOUR; to whom, even to Thee, O FATHER, SON, and HOLY SPIRIT, the adorable Three in One, be all glory and honour, thankſgiving and praiſe, henceforth and for evermore."—*Amen.*

POETRY.

THE OLD ENGLISH GENTLEMAN.

A Poem. In Sixteen Cantos.

BY MR. POLWHELE.

OF this poem, the firſt cantos are already before the public. The remaining fourteen, in MS. have been ſubmitted to our peruſal by the author: and, (as it is not his intention to publiſh them immediately) we think we ſhall amuſe our readers by a few excerpts from the MS. and do no diſſervice to Mr. P. by thus anticipating a part of its contents. It may be neceſſary to premiſe, that the firſt (publiſhed) contains a deſcription of the manſion of Andarton; of the family reſident there from the higheſt antiquity; the characters of *Sir Humphrey de Andarton* the preſent poſſeſſor; of *Miſs Prue*, his only child, (by his firſt wife, Bridget) on whom his eſtates are entailed in caſe of no male heir; of *Harriet*, Sir Humphrey's ſecond wife; of *Rachael*, his maiden ſiſter and houſekeeper; of *Ned*, and *Jenny Jerkairs*, brother and ſiſter to Sir Humphrey's firſt wife Bridget. And that the ſecond (publiſhed) canto diſplays Sir *Humphrey* and his family in various ſituations of private life; brings forward the Knight in public; introduces us to the acquaintance of *Herbert* the curate; and concludes with *Harriet's* pregnancy, and the long-wiſhed-for birth of a ſon, ALLAN-DE-ANDARTON, the future hero of the piece. We ought not to omit, that the guardian genii of the houſe of Andarton, are aſſigned their different ſtations in the protection of the family.

The third canto (MS.) exhibits to us ALLAN in his infancy; the death of *Rachael*, Sir H.'s ſiſter and houſekeeper; the management of the family uſurped by Miſs *Prue* (the Knight's daughter by his firſt wife) and *Jenny Jerkairs*; *Allan*, at a grammar-ſchool at Molfra; *Herbert* the curate, his maſter; his ſtudies and amuſements; little *Henry* and *Juliet* his favourite companions; as he grows older, his ſolitary and romantic purſuits; his fondneſs for the old pictures in the Andarton-gallery; *Sir Humphrey* explaining the pictures to his ſon; particularly that of *Algar*, who, with *Eldred* his brother, ſettled in the Weſt of England; having founded the houſe of Andarton on the banks of the Fal, whilſt Eldred built an abbey elſewhere. The poet proceeds to repreſent *Allen* as arrived at the age of puberty; exhibits him, at a fox-hunt, accompanied by his relation *Neville*, and rudely treated by *Sir Harry Hawtrop*, a nabob juſt ſeated in the neighbourhood; introduces him at a Twelve-day feaſt in company with *Ned* and *Jenny Jerkairs*, *Geoffry Squintal* of Trevalſo, Eſq. and *Alice* wife of *Squintal*, and their daughter *Juliet*; deſcribes *Alice* as the aunt of *Laura*, a young heireſs of Landor-abbey, whoſe father and mother were both deceaſed; *Allan's* partiality for *Juliet*; his birth-day; ruſtic maidens running for a wreath, and *Emma*, a poor girl of obſcure parentage, winning the prize, and crowned by *Allan*; *Emma*, the favourite and companion of *Juliet*; *Allan's* attending them on their walks; *Allan* enquiring

for

for *Juliet*, and ſurpriſing a ſtranger (with his dog) at *Emma's* cottage; *Sir Humphrey* faſt declining; Sir H. cautioning *Allan* againſt the artifices of *Sir Harry Hawtrop* (who hath an eye to the neighbouring borough, Moltra), and *Squintal* Squire of Trevalſo and town-clerk of the borough; *Sir Humphrey* on his death-bed adviſing Allan to viſit *Laura*, the heireſs of Landor-abbey; *Sir Humphrey's* death. Of this canto, the following excerpts may be accepted as ſpecimens:

ALLAN *at School.*

" There, as at firſt he heard with mute ſurprize,
From every deſk the mingled murmurs riſe,
With equal wonder he ſurvey'd as ſhow,
All, all, like pendulums, wag to and fro;
Whilſt thoſe a tedious taſk appear'd to ply;
Faſtening on each hard word the unvarying eye,
And thoſe, whom briſker fancy might engage,
Flung but two glances to devour a page;
And others ſeem'd to hunt with anxious look
A ſhadowy ſomething through a bulky book;
As backwards now, and forwards now they turn'd
The tumbled leaves, and with vain ardor burn'd.
Yet here a dunce by heavy miſts oppreſs'd,
Quits his dull work, to interrupt the reſt;
And there, with darts, a wicked wit, bumproof,
Hits ſage Minerva figur'd in the roof,
Or pins infixes in tenacious pitch,
To pierce, by ſmart ſurpriſe, a brother's breech.
Thus, as one general buzz ſalutes the ear,
Through lucent glaſs the glowing bees appear:
All ſeem to kindle with inceſſant toil,
From cell to cell, and rear the waxen pile:
Here, too, ſlow drones the vivid labours mar,
And, there, a wicked waſp provokes the war."

" ALLAN'S *opening genius.*

" Meantime, the boy to *Herbert's* curious gaze
Diſcover'd genius brightening to a blaze:
An eye, that ſparkled at the eccentric thought,
Or gliſten'd, ſudden, with a tear-drop fraught;
The quick ſuffuſion at his maſter's glance;
A ſpirit darting like the lightning's lance;
The ſoul within itſelf retir'd, and (round
Though mingled voices' roſe) unheeding ſound."

" Attach'd to lone retreats, the dingle deep,
The long-drawn dale, the mountain's ſky-clad ſweep,
If, where the raven ſhap'd her ancient neſt
Amid ſome beech's ſolitary creſt,
He ſcal'd, exulting at her angry croak,
Its trunk, and through the topmoſt branches broke;

'Twas

'Twas not, like half the ſachel-bearing throng,
To rob the parent of her callow young;
But, 'O forgive the intruſion,' would he cry,
'Whilſt, raven, I admire thy gloſſy dye,
'Obſerve, in thy wild haunt, ſo dark and ſtill,
'A dwelling fram'd with more than human ſkill,
'And note, amidſt the walks of man ſo rare,
'Unerring prudence in parental care.'

* * * * * * *

"Deep in the ſylvan wild, far o'er his head
Where darkſome trees their loweſt branches ſpread,
And bath'd in ſky their blue aërial tops,
Where not a ſheepwalk gleam'd along the copſe;
Plunging, he oft purſued the ſcreaming pie,
Or paus'd, as pierc'd the gloom the Falcon's cry;*
Or, where green Areas drank the golden light,
Mark'd the ſmooth motion of the gliding kite,
And, where a ſheltering foliage ſeem'd to flow,
The terror of the birds that ſhrunk below."

* * * * * * * * * *

"And, as the ſhade of night began to brood,
And now the bright ſtill moon-beam tipp'd the wood,
He lov'd to ſee the grey owl ſlowly ſail
From buſh to buſh, and chaſe her through the vale;
Then mark her, to her ivied haunt reſtor'd,
Catch her wild hiſs, or liſten, as ſhe ſnor'd."

* * * * *

"What time the tawny foreſt autumn heaves,
And ſcatters, at each guſt, a ſhower of leaves,
Oft, on ſome knoll, he caught the riſing breeze
In its firſt ruſtling from the diſtant trees,
Heard the ſound lengthen, ſigh ſucceeding ſigh;
And mark'd the billowy gloom with ſtraining eye;
Till now, the deep'ning undulation near,
The extenſive murmur ſwell'd upon his ear,
And, in one mighty wave, the incumbent wood
Ruſh'd forth, a world of ſhadow, where he ſtood."

* * * * * * * * *

"Yet not alone, the heroic *Allan* woo'd
Coy nature, in her calm or penſive mood;
But, breaking from her tranquil paths, the form
Of danger hail'd amidſt the hurtling ſtorm.
Though, as it ſtain'd the cliſt's baſaltic height,
He lov'd the cold blue tint of early light,

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* Falconry or hawking is commonly defined the art of taming, managing, and tutoring Falcons or hawks, and employing them with advantage in the purſuit of game.

And

And oft obſerv'd the fleeting ſun-beam ſhift
To level uplands from that pillar'd clift;
Or thence, the ſun deſcending, view'd at eve
Its laſt low circles on the ſilky wave;
Or, through dim fiſſures wound his dubious way
Where never fell one faint reflected ray;
Pluck'd the chill dropſtone, caught the mineral gleam,
Cull'd the grey moſs, or trac'd the encavern'd ſtream;
Yet, oftener, wild with tranſport, would he climb
Some ſamphird'd ledge, ſome ſea-waſh'd crag ſublime;
Then reſt, exhauſted, on the pointed rock,
And, at his baſe where mad the boilers broke,
Survey the Hern that ſtriking plung'd beneath,
And ſtrait emerg'd amidſt a watery wreath,
While Sea-gulls high their ſnowy pinions pour'd,
And the dark cloud grew ſabler as they ſoar'd,
Or, wheeling round on rapid pinion, ſpread
Air-pois'd, their deep pavilion o'er his head."

(*To be continued occaſionally.*)

VERSES

Written on a diſtant View of Holwood, where the Marks of Cæſar's Camp ſtill remains.

(Now in the poſſeſſion of the Right Hon. WILLIAM PITT.)

YE hills, in every age by fortune bleſt,
Seats of ambition, genius, and command;
Which Cæſar's lawleſs legions once poſſeſs'd,
Tho' ſubject now to Pitt's reviving hand;

Say feel ye as your verdant tops ye raiſe,
Once drear and waſteful as your conq'rous ſword,
How vaſt the length betwixt a patriot's praiſe,
And the raſh ſhouts that hail a victor Lord?

Tho' thoughtleſs myriads boaſt a Cæſar's name,
The realms he ravaged, and the fields he won,
Britain ſhall ſtill adore his nobler aim,
Who guards that bliſs a Cæſar had undone.

W.—— S.——

HISTORY.

SUMMARY OF POLITICS.

AT the preſent moment, deprived as we are, by the tardy arrival of authentic news from Germany, and by the haſty importation of the moſt extraordinary intelligence from France, of all means of forming an accurate judgment of the real ſtate of public affairs on the continent of Europe, we are by no means diſpoſed to ſupply the want of authentic information by vague ſpeculations of our own, or to render a record of hiſtorical facts the vehicle of looſe opinions. Were we to examine the telegraphic communication from Paris, (containing the account of Bonaparte's ſucceſſes, the ſubſequent armiſtice, and the agreement of the Auſtrians to ſurrender all the fortreſſes in Italy, with a ſolitary exception to the French) with a view to aſcertain its *probability*, it would be no difficult matter to prove it wholly deſtitute of all thoſe circumſtances which are deemed requiſite to entitle public accounts to belief. But ſuch examination would be a woeful waſte of time, as it is highly probable, that, before it could meet the public eye, ſome authentic intelligence will be received, that will convert doubt into certainty, and leave nothing more for the hiſtorian of the day to do, than to reaſon from admitted facts. If the communication be ſubſtantially correct, moſt certainly Italy is loſt, the fate of the campaign decided, and the triumph of Jacobinical principles, for a time, at leaſt, eſtabliſhed. But we will not anticipate events, the conſequences of which we ſhudder to contemplate.

If there be a man, in whoſe mind one doubt ſtill remains of the nature of Bonaparte's principles, let that man read his proclamation (ſigned by his creatures) for the re-eſtabliſhment of the Ciſalpine Republic, in which every tenet of Jacobiniſm is enforced, and every means adopted for reducing its theory to practice. If it be the will of Providence that ſuch a man as this, who has renounced his Redeemer and blaſphemed his God, ſhould be the arbiter of the fate of Europe, mortals muſt ſubmit; the ſins of the world have been great, and a greater earthly puniſhment could not be inflicted.

In caſting our eyes on the North of Europe, the proſpect it preſents is not calculated to diſpel the gloom, which the preſent ſtate of the South muſt produce in every virtuous mind. We have hitherto purpoſely forborne to comment on the conduct of a great northern Potentate, whoſe recent meaſures have been ſuch as to excite the moſt mortifying reflections on the degrading inſtability of the human mind, and nearly to deſtroy all confidence in the human character. Though in poſſeſſion of many facts of a public and private nature, we ſhall ſtill extend our forbearance, in the hope, ſlender as it is, that reaſon may ultimately ſucceed to paſſion, or the tide of caprice turn in favour of that cauſe, which the power to whom we

we allude ſo ably appreciated in his memorable manifeſto to the Princes of Germany.

For the fate of the German empire we ſhould entertain not the ſmalleſt anxiety, were Italy ſafe. The gallant veteran Kray has effectually checked the career of Moreau, and would, we doubt not, very ſpeedily reſume offenſive operations, and drive back his famiſhed and licentious hordes to the only country which their preſence and their conduct will not contaminate, the Republic of France. Had Kray commanded in Italy, we much queſtion whether Bonaparte would ever have reached Milan. The great miſchief of the military operations of the French, (ſuppoſing the account of their recent ſucceſſes to be falſe) has been their eſtabliſhment in countries, where they are enabled to maintain their armies at the expence of their enemies. So long as they retain this ability, with that of procuring recruits, will they continue the war. In ſhort, France cannot be conſidered in any other light, than as a nation of plunderers, determined to live on the ſpoils of Europe. Of the internal ſtate of the Republic nothing new can be ſaid; the Conſuls rule with unlimited authority; the ſpirit of the people is broken; the country exhibits the proſpect of an abundant harveſt; the roads, not having been repaired ſince the abolition of the monarchy, are in a moſt wretched condition; public amuſements are multiplied *ad infinitum*, and private miſery is unbounded. Such is the picture drawn by our correſpondent at Paris, on the fidelity of whoſe pencil we can rely.

At home, we have to lament the rejection of the bill for the puniſhment and prevention of the crime of adultery, of which our ſentiments will be found at large, in a preceding part of this number. We ſhould be almoſt led to conſider ſuch rejection as a death-blow to the moral feeling of the country, had we not the certainty of ſeeing the ſubject revived, and the hope of finding it better underſtood and more cordially received. Immorality being the principal weapon of Jacobiniſm, it becomes all Anti-Jacobins to check its growth, by every practicable means.

Cheered by the ſucceſsful career of their Guardian Genius, Bonaparte, the Britiſh and Iriſh Jacobins have reſumed their former occupations, their ſocieties are buſily employed, their agents are again at work in our armies and our fleets, an envoy, we are aſſured, has already been appointed by them to attend the French Conſul, at Milan, and, ſhould the laſt news from Italy be confirmed, they flatter themſelves with the hope of receiving a proclamation from the Uſurper, expreſſing his determination to make no peace with the government and ariſtocracy of this country, to conclude no treaty, but with the delegates of the people choſen by univerſal ſuffrage. That Bonaparte would be happy to fulfil the expectations of theſe radical reformers, or at leaſt to renew the propoſitions which the Directory had once authorized the regicide *Gallois* to make to certain characters in Great Britain, no man who has paid the ſmalleſt attention to his principles can poſſibly doubt. Were his ability

equal to his will, his repeated threats to annihilate our conſtitution would unqueſtionably be realized. But happily for us, his powers of miſchief, in reſpect to this country, are greatly inadequate to the extent of his malice; and this conſideration may poſſibly lead him to act with ſomewhat more circumſpection, than his Britiſh allies could deſire; at all events, if we remain true to ourſelves, we may ſecurely bid defiance not only to him, but to the whole world. All we have to dread, is an overweening confidence in our own ſtrength and ſecurity, that too frequently leads to a neglect of vigilance, an abandonment of caution, and a relaxation of effort, which tend to diſcourage friends and to inſpirit enemies. It cannot be too ſtrongly impreſſed on the public mind, that Jacobiniſm is an ever-active principle; when apparently dormant, it works in ſecret; and the firſt breath of opportunity makes it blaze afreſh. With this Fiend all compromiſe is impracticable; it muſt be annihilated, or it will triumph. We earneſtly then exhort every friend to his country to be vigilant, circumſpect, and active; to turn a deaf ear to thoſe who tell him that our danger is paſt; and to prepare, with firmneſs and deciſion, to reſiſt ſtill greater dangers than any which we have hitherto had to encounter.

In America the cauſe of Jacobiniſm thrives, and, by our letters from that country, which come down to the 8th of May, we find, that, at the late election of members to congreſs, the friends of French anarchy prevailed in almoſt every part of the United States. The change in the public mind cannot be better demonſtrated than by the iſſue of ſome of theſe elections; for where the federaliſts or friends to the exiſting conſtitution had, at the laſt election, a majority of two to one, the anti-federaliſts or Jacobins have now had a majority of three to two. Thus our predictions reſpecting the fate of that country are in a fair way of being ſpeedily verified, and nothing is now wanting to complete the triumph of Jacobiniſm, but the elevation of Jefferſon to the office of preſident, which is expected to take place at the enſuing election, in the autumn. The federaliſts mean to conteſt this point, and to rally round Adams; for although this laſt has juſtly forfeited, by his puſillanimous and inconſiſtent conduct, on important occaſions, all claim to their confidence, ſuch is the ſtate of the country, that it does not ſupply another who is deemed proper to fill his place. But, if we may form a judgement from the recent ſucceſſes of the Jacobins, the federaliſts will be foiled in this as in their other attempts. The firſt meaſure, no doubt, of Mr. Jefferſon's government would be to form a ſtrict alliance with France, the principles of whoſe rulers ſeem to be perfectly congenial with his own; and to ſettle the claims of Britiſh merchants in a way moſt conſonant to his feelings and his intereſt as one of their debtors. To juſtify our obſervations reſpecting this man's principles we ſhall quote a paſſage from his book.—After taking a ſummary view of the ſtatute laws which have been enacted in Virginia againſt Deiſm, Atheiſm, and blaſphemy, he ſubjoins the following remark: "This is a ſummary view of

"that

"*that religious ſlavery*, under which a people have been willing to "remain, who have laviſhed their lives and fortunes for the eſta- "bliſhment of their civil freedom. The legitimate powers of go- "vernment extend to ſuch acts only as are injurious to others. But "it does me no injury for my neighbour to ſay there are twenty "Gods or NO GOD. It neither picks my pocket nor breaks my "leg!" Such an extract ſuperſedes the neceſſity of a comment! Another of the Jacobin candidates, whoſe name was well known during the American rebellion, GATES, recently declared, at a pub- lic dinner, "that HE HOPED TO SEE BONAPARTE PRESIDENT OF THE UNITED STATES." This fact was publiſhed, and duly au- thenticated, but it did not prevent him from carrying his election. Indeed, it ſeems probable, that it operated as an additional recom- mendation to his worthy conſtituents.

We had formerly occaſion to advert to the curious complaints which had been preferred againſt us, in the American prints, for preſuming to ſpeak truth of the conduct of their government, while they had themſelves been in the conſtant habit of reviling this country and her ſovereign. We have now a ſeries of American papers before us, which contain ſome of the moſt virulent, falſe, and malignant calumnies, on England and Engliſhmen, that ever were uttered by man. Nay, our Ambaſſador himſelf, whoſe cha- racter, by the law of nations, and by every principle which is holden ſacred in *civilized* countries, is ſecure from inſult, is groſsly abuſed, and publicly accuſed, in the true cant of the Jacobinical ſcribblers of republican France, of conſpiring againſt the freedom of the United States. Whatever we may have ſaid of the American go- vernment (and, be it obſerved, they have not dared to deny a ſingle fact which we alledged againſt them) we have ever reſpected their Ambaſſador here; we ſhall not, however, be diſpoſed to obſerve the ſame delicacy towards their private agent, one of the worthy Com- miſſioners for the ſettlement of Britiſh claims, of whoſe departure for this country we had timely notice, and whoſe conduct as a Commiſſioner, we have only been prevented from noticing hither- to, by the intervention of other objects of a more temporary nature.

We have two papers before us diſtributed at New York, and printed on the 29th of April, one of which is entitled "BRITISH ROBBERY DETECTED;" the other "The VILLAINS UNMASQU'D! Americans plundered by the Britiſh!" They relate to the alledged ſeizure of American by Britiſh ſhips; but, admitting the allegation to be true, which we very much doubt, had we no Ambaſſador, no Conſuls in America, to whom a complaint might have been pre- ferred, according to the regular practice adopted in all countries, and of whom redreſs might have been obtained? Was the nation to be libelled for the miſconduct of individuals? This daring and profligate inſolence can only be founded on a preſumption of the pacific diſpoſition of the Britiſh government. Another inſtance of the ſame kind appeared in a vile Jacobin print, entitled, "The American Citizen and General Advertiſer," of May the 7th; where

where the Britiſh are repreſented as a ſet of *plunderers* and *kidnappers*, and as "*enemies to the rights of man.*" In the ſame paper of May 5th, they are termed "the Leviathans of the ocean—the freebooters and ſcourges of the world—whoſe tendereſt mercies might form the blackeſt item in the liſt of crimes committed by the piratical Barbary States." Yet theſe men have the unparalleled effrontery to abuſe us for preſuming to impeach the wiſdom of their government, and the honeſty of their conduct towards this country, not by wanton abuſe, not by looſe and vague declamation, but on the authority of *facts* and *documents* the authenticity of which they have not dared to queſtion.

The *Aurora* and the *Mirror*, and other American papers of the ſame ſtamp, are full of the moſt malignant abuſe of this country, generally marked by the moſt impudent falſhoods. A comparative ſtatement of public confidence in the credit of England and France, as exemplified in the price of their reſpective funds, money veſted in the French funds being ſold in February laſt, at only *ſeventeen* per cent. whereas that veſted in the Engliſh 5 per cents. ſold, at the ſame time, for *ninety-two*, having appeared in a Boſton paper, a ſapient financier undertook to prove in the *Aurora*, that the high price of ſtocks is no proof of public confidence. It would be too diſguſting a taſk to analyze this curious compound of ignorance and lies. A ſpecimen or two will ſuffice to ſhew its object and its nature to our readers. "The great body of Stockholders, we are told, are the collateral branches of families, whom the barbarous laws of primogeniture leave without any other proviſion than a ſmall ſum in ſtock. Perſons ſuperannuated, who have been fortunate enough to accumulate ſufficient to provide a ſmall annual ſum in the Stocks. Servants of opulent families, who lay out their wages to accumulate in that way. Old maids and bachelors, or kept miſtreſſes; with a herd of thoſe drones in Society, who ſleep out a life of idleneſs and miſanthropy. Theſe are the deſcriptions of the great body of Stockholders!" Now if there be any ſet of people in America ſo totally devoid of ſenſe and information, as to be impoſed upon by ſuch falſhoods and abſurdities as theſe, we ſhould think our time very ill-beſtowed in the attempt to open their eyes, or to enlighten their minds. Their prejudices muſt be irradicable, their ignorance incorrigible.—Again. "A Landholder in England of 5,000l. a year was obliged, in 1798, to pay a tenth of his income or contribution, independent of indirect taxes. A holder of 5,000l. a year ſtock was not taxed a ſingle cent. It is not, therefore, a proof of public proſperity when a ſtockholder confides in the Government."—This man, we think, muſt have known that he here advanced a barefaced falſhood, and that ten per cent. was exacted from every ſpecies of income above 199l. per annum, from whatever ſource it aroſe; without any exception whatever to ſtockholders. But this ſufficiently ſhews the ſpirit of the party that favours Mr. Jefferſon and his gallic friends. Mr. Joel Barlow's authority is quoted to the ſame effect in the *Mirror*. This man,

man, a rank Jacobin and Regicide in heart, we learn from that paper, "has been entruſted by the Government, with offices of honour and truſt, and it is ſufficient to ſay is univerſally eſteemed a *profound politician*, and *an honeſt man*." The whole of this information is perfectly new to us, and we heartily congratulate the American Government on the acquiſition of ſo ſuitable an advocate.

In *the Daily Advertiſer*, a New York paper, of the 18th of April, there is a letter from "a gentleman in London to his friend in Baltimore" containing the whole of our Political Summary, for September laſt, relating to American affairs, which he is pleaſed to call "a palpable libel upon the Government and chief magiſtrate" of America; and he expreſſes a hope that "America will find an able advocate in her cauſe to anſwer it." We will tell this gentleman that he is himſelf the *libeller*, and that America neither has found nor can find any advocate, to diſprove the truth of our ſtatement, reſpecting her revenue, and her *diſhoneſt* conduct relating to *Britiſh claims*. If he be ſtill in London, we dare him to the field of controverſy.

The paper, however, which contains our ſtatement, appears to be really friendly to the intereſts of America, and as ſuch is entitled to commendation. It has filled many of its pages with our Political Summaries, and we ſhall be happy, at all times, to ſupply it with materials, which, if they do not inſtruct, ſhall certainly never pervert nor miſlead, the minds of its readers. All we wiſh, or deſire, is, that the Americans will be true to themſelves, and juſt to others.

Our limits will not allow us to extend this article ſo as to finiſh our ſtatement, begun in a former Number, of the conduct of the Commiſſioners, appointed for the ſettlement of Britiſh claims. But it is too intereſting to be omitted, and we ſhall, therefore, embrace the firſt opportunity that occurs for inſerting it.

June 26, 1800.

LITERARY INTELLIGENCE.

WE are happy to find, that a New and Uniform Edition of all the Works of the late Mr. JONES of *Nayland*, in thirteen volumes, 8vo. is preparing for the preſs.

A new edition of that ſcarce book, *Willis's Survey of St. Aſaph*, by Mr. Edwards of Wrexham, brought down to the preſent time, with conſiderable additions, and the names of the incumbents of each pariſh, from the earlieſt period, with Memoirs of ſome of them, is very far advanced in the Wrexham preſs. It will make 2 vols. 8vo.

Mr.

Mr. Edwards is alſo preparing a new edition of Willis's Bangor upon the ſame plan.

A New Work, on the Subject of French Politics and French Finance, from the able pen of SIR FRANCIS D'IVERNOIS, will very ſoon appear.

TO CORRESPONDENTS.

The Correſpondent who tranſmitted us ſome intelligence from *Chatham* is earneſtly requeſted to let us know where a private letter may be addreſſed to him. We have *very particular reaſons* for wiſhing for an *immediate interview* with him. He may fully rely on the ſtricteſt honour and ſecreſy on our part.

W. S.'s communications have been all received, and he ſhall hear from us very ſoon.

The Book mentioned by A. B. has been received and will be noticed as early as poſſible.

The *Tour* recommended to our notice by a much reſpected Correſpondent, in Yorkſhire, has never been ſeen by us.

We have received a note, reſpecting that miſcreant, PETER PINDAR; and it is with great reluctance we have been compelled to poſtpone for a month the chaſtiſement which we have prepared for him, on account of his new compilation of impudent falſhoods, which is, without exception, the moſt atrocious libel we ever peruſed. We think, indeed, that it cannot fail to ſubject him to the laſh of *the law:* our Correſpondent may reſt aſſured that we ſhall not relax in our efforts to exhibit this wretched Poetaſter to the world in his true colours.

We had engaged to break a lance this month with C. D. E., the doughty champion of Dr. Paley; but a preſſure of more important buſineſs has reduced us to the neceſſity of deferring this literary ſkirmiſh to a future day. We mention the fact, leſt our antagoniſt ſhould be diſpoſed to ſuſpect us of a want of confidence in the ſtrength of our arms on the juſtice of our cauſe.

We have to apologize to many other Correſpondents for the delay which has occurred in the inſertion of their reſpective communications. We hope to have a very early opportunity of diſcharging all our debts of this nature.